

THE  
REALITY and EFFICACY

OF THE

1507/1344

WORK of the SPIRIT of GOD,

Manifested in the EXPERIENCES of

JOHN RONALD,

Late Lorimer in *Edinburgh*.

Written many Years before his Death.

With a PREFACE, shewing his Manner of Life;  
and some Observations concerning Socinian,  
Arminian, and Gospel Preachers.

*Come and hear, all ye that fear God, and I will declare  
what he hath done for my soul, Psal. lxvi. 16.*

*The righteous shall be in everlasting remembrance, Psal.  
cxii. 6.*

EDINBURGH:

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# THE P R E F A C E.

**J**OHNN RONALD, the author and subject of the following narrative, appears to have been born in Edinburgh about the year 1694; and he died there in November 1766. It also appears he was born of creditable parents, though not rich. He was educate in Heriot's hospital. He was of low stature, and not quite straight about the knees; and was tolerably healthful. He was by trade a lorimer, as it is called, made buckles, spurs, and such kind of small iron ware. He made shift to live honestly by his trade in his own poor way in his younger years; but when he grew old, and his trade failed, he needed some assistance. He was never married. He lived in a little, dark, obscure house; yet it was much frequented by his acquaintance, and might have been properly called a house of prayer, for he kept a kind of academy in it, training up young persons that came, or were brought to him by their acquaintance, when under convictions and spiritual exercises. Such as were intimate with John, frequently brought such exercised souls to him, as one capable of discerning and instructing others in the things of God, and fit to speak a word in season to such as were in soul-trouble, and under fearful apprehensions concerning their state, enquiring what they should do to be saved: he having had so much experience himself, made him the more fit and capable to advise and comfort others with the comforts wherewith he himself had been comforted. Thus he lived in his own hired house, receiving all that were brought, or came to him for instruction and advice in things concerning salvation by Jesus Christ. Several evenings every week he had stated fellowship-meetings for prayer and conference in his house; and sometimes whole days were spent in prayer:

prayer: he also attended such meetings in several other houses; so that much of his time was spent in religious exercises. Yet he did not neglect the duties of his business and trade, but wrought so much with his hands, as enabled him to live honestly and creditably by the profits of his trade, until it failed him much; and even then he was very backward and sparing in receiving from those that offered him assistance. He was much esteemed and regarded by all that were intimately acquainted with him, especially in religious societies, where he was honoured as a father. Notwithstanding his bodily weakness and infirmity, he was an eminent example of Christian diligence, especially in his younger years; for he not only lived by his own labour, but spent much time in the duties and exercises of religion, and in travelling frequently to attend communion occasions at considerable distance, that he might hear and join with the most eminent ministers and Christians. Although he lived so obscure and remote, he was far from being reserved, sullen, or morose, but most affable, frank, and free, yea, pleasant and cheerful in conversation. He was much given to observe providence, and depended on the provision of providence without anxiety, even when straitened, and needing assistance; and he thankfully acknowledged the care and kind interposition of providence, in supplying him just at the time he stood in need, and in just so much as he really needed; and he would receive no more of gift than served his present need; he trusted in his heavenly Father's providing for him day by day his daily bread. He seldom, if ever, let any know if he was at any time in straits, but his heavenly Father, who was ever a present help in time of need to him; and so he lived with far less anxiety and care, and enjoyed much more content and satisfaction upon the daily provision of providence, than those who lay up goods for many years. He said to the last, that he neither wanted for soul nor body; and when he died, he left just so much of his own as was sufficient to bury him, and little or nothing over, save some body-cloaths, which were given to some of his poor acquaintance. He had but few books, his chief companion and study being the Bible, with which he was intimately acquainted: he entered into the spirit of the law and the gospel,



gospel, and was not as many who superficially read it, nor as those who detach particular texts, straining and bending them to favour their new notions and opinions, without regarding the context, and general scope and spirit of the scriptures, which all lead to, and point at Christ. He considered the scriptures as a finished uniform system, worthy of God for its author; all tending to beget and strengthen faith, hope, humility, and charity, and most suitable to the state and condition of mankind. He never totally separate from the established church; yet he used a partial separation from such as he judged not sound in doctrine, or were offensive in practice and conversation: he did not as they who receive and take all that are set up, or are given to them, as if they understood not, or regarded not any difference there is between Calvinist and Arminian doctrines; he better and more experimentally knew the wide difference there is, as the one leads to build on self-sufficiency, the other on the sufficiency of Christ alone: he was not so self-confident as those who are of itching ears, who act in opposition to our Lord's express command, that when false prophets or preachers should arise, saying, "Lo, here is Christ, and lo, he is there," in more purity of doctrine and worship, yet go not to see. These bold adventurers we see often caught in the snare, and led into errors and dangerous opinions insensibly, by deceitful pretences of purity. John was more established in his principles, he understood the grounds of his faith and hope, what, and wherefore he believed; his service was reasonable, as well as scriptural; his faith and hope was not founded nor built on man's teaching; he was taught by the word and Spirit of God; and could say, as the Samaritans of old to the woman, "Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." And so we often find him, with assured confidence, without hesitation, affirming his special and particular interest in God through Christ, and assurance of the pardon of his sins, and acceptance with God in and through Christ. Yet, notwithstanding that, at his first conversion, or outgate, as he calls it, from the perplexing and fearful apprehensions he was under, being brought well nigh to despair, as he

says, when he was ready to slip, his feet almost gone, instantaneously light was made to shine out of darkness, and order out of perplexity and confusion, and instantly filled with light, and with faith, love, and joy, and all the renewing and sanctifying graces of the Spirit, so as presently he attained to the fullest assurance, by the witnessing of the Spirit of God, and the sensibly-felt experience of his influence and operation upon his soul, enabling and causing him to believe that he did believe: yet notwithstanding of all that evidence and assurance he was so highly favoured with, it appears he was, not long after, assaulted with strong temptations, and horrid suggestions of Satan, concerning the essential and fundamental principles of our holy religion; and his light much abated, and evidences hid from him, which cast him into great doubts, fears, and perplexities, even concerning his state, which continued for some time, but at last emerged out of the cloud. But this is no uncommon thing, even to those God hath most highly favoured with manifestations of his special love: the most established Christians have been tried by such dispensations, to let them know they were yet in a militant state, and where their security and strength lies, not in grace received; but in grace promised. Even Christians are seldom well established in truths they were never tempted to doubt of, and question about; these winnowings serve to separate the superficial chaff of common assent, and to establish with experimental knowledge of the truth, by stirring up to search into the grounds and foundation of their faith and hope.

This narrative had been written by his own hand, many years before his death; but I suppose it was never seen by any till after his death. There is no alteration of what he wrote, saving some words here and there which appeared superfluous left out, and where a word was wanting, added or altered to make the sense more easily understood. It was all contained in one book, wherein were also some things that had little or no connection with his experiences, and therefore left out; particularly a pretty long conference he had with one of the ministers of the city, at the time when the alteration was made concerning taking away so many of the sermons at the Lord's supper, and fixing particular times

times for the dispensing thereof; which alterations he considered as innovations, that his zeal for the interests of religion could not bear with; and he joined with several eminent Christians, who remonstrate against the presbytery for doing it, and took opportunity to confer with the minister of the parish he lived in about it; in which conference, which he hath fully wrote down, what was said on each side, he shews much zeal, both for the doctrines and forms of worship in the church, and great knowledge of the doctrines of the gospel. He had also another conference with another minister of the city, which he hath also wrote down in a separate paper not in the book, wherein he also shews great knowledge and insight into the truths of the gospel; and zeal for using the form of sound words in preaching the gospel: it had been on account of his several times using improper or unsound expressions in preaching: that minister took it well, did not deny what John affirmed, took it kindly, and ever respected him. He also gives an account how far he was deceived and carried away with an enthusiastic spirit, by Satan suggesting scriptures to him, thereby stirring him up to endeavour the reformation of the world, and take upon him what was altogether improper, especially for one in his station. But by opening the matter to a minister, he was shewed his error and mistake; for which he expressed great thankfulness, for not being left to say or do any thing which would have been matter of reproach to him, and religion through him. He says afterwards, that he had got his fill of the devil's scriptures, or scriptures suggested by him; and that Satan is most dangerous, when he transforms himself into an angel of light. It is a good evidence of Christian meekness, for a person patiently to hear what is offensive in their conduct told them, especially if it be by an inferior; but it is bad evidence when the spirit rises, and they count them as an enemy, for that which is the best evidence of real friendship.

THIS narrative comes out to the world in its native dress, without any ornament, painting, or polishing, according to the way and wisdom of the world. No doubt the coarseness of its cloathing will make it to be despised by;

by those of delicate and polite taste, who value writings chiefly on the account of fine composition and stile, little regarding the subject, or the truth and importance of what is treated of, whether it tends to make wiser and better or not. They read merely for amusement, to please the fancy, and divert away burdensome time that lies heavy on their hand. As this narrative will be despised by such, and the author counted an enthusiast by them, if they were to look upon it; let such know, the time will come, when they would be glad to stand with him in judgment, when they must answer for all the hard derisive speeches spoken against the saints and children of God. But come, ye that fear God, that have a spiritual discerning and relish of spiritual things, and he will tell you what God did for his soul; when the terrors of eternal death had almost overwhelmed him, and he on the brink of despair, then God said, "Deliver him from going down to the pit, I have found a ransom;" when out of the depths of soul-trouble he cried, and the Lord answered him, and delivered him from all his fears, set his feet upon the rock Christ, established his goings, and put a new song in his mouth, of praise to his own God and Saviour.

What our author here writes concerning the Lord's method of dealing with him, the several years he was under convictions, his legal repentance and reformation; and how he was driven out of all these refuges of lies, which legal convictions, and terror of hell, ordinarily drive to; how backward and loath he was to part with his reformation and legal righteousness, though standing in no stead or account to recommend him to mercy and the favour of God; and made to lie down self-condemned at the foot of sovereignty, taking with the punishment of his iniquity, acknowledging the justice and righteousness of God though he should reject him; yet still looking toward the mercy-seat; but being conscious of great guilt and unworthiness, was filled with fear of utter rejection: although these things are the ordinary ways and methods which is sovereignty God uses with his own children to bring them in to himself; yet God doth not limit himself to a stated and observable method, either as to time, manner, nor degree of conviction, contrition, or humiliation. Some have

have it more short and severe, like Paul and the jailor :  
 Some the Lord opens their heart to receive and submit to  
 the righteousness of Christ, as it were all at once, as Ly-  
 dia and Zaccheus : with some the work is protracted and  
 lengthened for many years, even from childhood, till  
 they arrive at manhood, the Lord is sometimes dealing  
 with them by his Spirit, and are brought in as it were  
 insensibly ; and even some of these, at the Lord's time, are  
 wrought upon more observably and effectually, so as they  
 will have a special and particular remembrance and eye  
 toward that particular time and season. Yet, as in our  
 bodies and faces, whatever discernible difference there  
 is in many respects, all have the same form in gene-  
 ral : even so it will be found by all intelligent Christians,  
 that have been attentive to bring to remembrance, and  
 consider the ways God has taken with them, to bring  
 them to the knowledge and obedience of faith in Christ ;  
 as he forms our hearts alike, so it will be found by eve-  
 ry true Christian, that at times they have found all these  
 different steps have been taken with them, though it may  
 be not in an observable orderly way, nor to any consi-  
 derable measure and degree. Some have the greatest  
 part of their conviction and humiliation work all at once,  
 before they be effectually brought in to Christ ; and, as  
 our author, are relieved from their fears, and the spirit  
 of bondage, all at once, and have no considerable mea-  
 sure of it after, but are established in faith and hope,  
 the clear evidence of their conversion, like the prophet's  
 meal, keeps up their heart till their journey's end. It  
 appears to have been much so with our author : whereas  
 some, their conversion is not carried on so evidently  
 and distinctly, but long protracted before brought in,  
 are kept in bondage through fear of death, without ever  
 enjoying any considerable measure of comfort all their  
 days, but just so much as keeps them from sinking de-  
 pondency. Our author's experiences concerning the  
 Lord's dealings in bringing him home to himself, is not  
 to be set up as a standard for other true Christians  
 to measure their experiences by, as to the manner,  
 and measure, or degree of their work of conviction and  
 humiliation ; by no means : it is sufficient if they have  
 been so far convinced of their lost state, as to have been  
 made

made willing to receive and rest on Christ, as he is offered in the gospel.

The main end of legal terror and conviction, is to embitter sin, shew the soul its lost and miserable state, humble the soul, and make it willing to receive Christ in the terms of the gospel. Surely none can be willing to submit to, and trust in imputed righteousness, before they see and find there is no righteousness in themselves, and that they are not able to extricate and help themselves. It is felt necessity that drives to Christ; then faith and love, when they have tasted that he is gracious, adheres and cleaves to him with steadfastness and full purpose of heart. As our author's convictions appear to have been deep and distressing, as he was brought to the last extremity; yet more remarkable was his gracious and glorious outgate and deliverance from the depths of misery, unto the glorious liberty of the sons of God, and full assurance of faith. Such a manifestation as he then enjoyed, and several other, at different times, in such a measure and degree, is not the ordinary allowance of the children of God, neither at their entrance on, nor in their journey heaven-ward; few are privileged as he was. Many real Christians, who have the root of the matter in them, never experienced such manifestations; therefore ought not to be cast down, so far as to doubt and question their state, because they never were exercised either by conviction and humiliation, nor by any such remarkable outgate from their fears, and sudden uplifting on their closing with Christ. Most have to endeavour to assure their hearts concerning their interest in Christ, by marks and evidences of grace gathered together all along their experiences; and it is well when they have the testimony of the word, along with their own conscience, concerning these evidences being indeed with them. Neither is there always a considerable measure of joy attending, when there may be peace in believing: but when the Spirit of God shines in with his light, strengthens and enables to the present exercise and acts of faith, and with his enlightening, warming influences on the soul, shewing the truth of their evidences, as being agreeable to the word; thence joy arises in the soul. Weak, timorous, jealous, and fearful Christians, ought to beware of

of weakening their faith and hope, when reading the greater attainments and experiences of other Christians. Our blessed and compassionate Lord and Saviour, it is said of him, that "he will not break the bruised reed, nor quench the smoking flax:" therefore we should beware of doing it in our own case. His eye is on them that fear him, and hope in his mercy: and our Lord says, "Blessed are they that hunger and thirst after righteousness;" and, "Blessed are they that have not seen, (by the eye of sense), and yet have believed."

As our author travelled smoothly and silently through this world, without making figure or noise; travelled as a pilgrim, without retarding his journey to the celestial city, by taking up his time or care about any thing that did not help him forward in his journey: so he passed smoothly and silently out of it, without any thing remarkable at his death, dying in peace with God and man.

I know there are many Deists and Infidels among us, who do deride and sneer at all such experiences, as being mere enthusiasm, and the effects of the imagination of the hot-headed, or the weak and timorous. Let them say so who know no better; yet surely it is better to be carried away with that which inclines and disposeth, not only to the strictest morality, but to purity of heart, and holiness in conversation, makes happy, and prepares for eternal happiness, than to be carried away with devilish enthusiasm, which inclines and disposeth to vanity, immorality, and profanity. Such glory in their free-thinking, while they are only free from good, and in bondage to Satan and corruption.

When reading this good man's experiences, I could not but reflect on the quite different manner conversion is said to be brought about, and is represented to be by some; and how and by what other means men are wrought upon, so as to reform and become good men, as they are pleased to call them, *viz.* by reason and resolution, from what was the experience of this good man: which led me to consider the different doctrines that are preached among us; some setting forth

forth the sufficiency and ability of natural powers, that our chief want is want of application; others saying, that we can do nothing, that we are dead in trespasses and sins, and that it is God that must work in us both to will and do. In short, herein lies the difference between Arminian and gospel preachers; the former lead to look to ourselves for strength and righteousness, by obedience to the law; the latter lead to look to Christ for strength and righteousness, in obedience to the gospel: though the law yields no strength, can give no assistance to do what it requires; all that it can now do, is to condemn, and to pronounce cursed all that do not, and continue not to do, all that is written in the book of the law: but the gospel declares, that all that believe on Christ, and obey the gospel, receiving and relying on him for righteousness and strength, shall be justified from all things. The law commands, and only promiseth, that the man that does these things, shall live in them, without abating in the least degree, that same perfection it required of Adam, of personal and perfect obedience: but the gospel knowing that we have no will nor power to that which is good, promiseth to work in us to will and do; knowing that it is not possible for us to attain a righteousness that can be accepted of God for our justification, hath provided and revealed a most perfect righteousness, acceptable to God, and to be imputed to us, and received by us through faith in Jesus Christ, the Lord our righteousness, freely offered to us in the gospel. The apostle tells us, the law worketh wrath, it irritates and awakens the corruption of our hearts, as it condemns sin; therefore through our love to sin we resist and oppose the law, the carnal mind cannot and will not be subject to the law: but the gospel takes another way of working, by promises; and revealing that there is mercy and forgiveness with God that he may be feared, admits of repentance; but the law admits no repentance, but condemns on the first and the least breach of perfection. The gospel promiseth to take away the stony heart; to write his law in the heart; to put his Spirit in us, and cause us walk in his statutes; to put his fear in our hearts, that we may not depart from him; to circumcise our hearts to love him;

to subdue our iniquities ; to heal our backslidings ; and to be as the rain and dew is to the corn and grass, enabling to grow and yield its strength. Now, there are no such promises annexed to the law ; it requires all upon the footing of that sufficiency which the first Adam had, when the covenant was made with him ; which sufficiency he quite lost, both for himself and all his posterity, by his transgression ; and the spiritual death threatened in the covenant was instantly inflicted on him, and he became deprived of all power and will to do good, dead in sin, till sovereign grace infused a new kind of spiritual life, through faith in the promised seed. But he begat a son in his own sinful depraved likeness ; and all his posterity come into the world under the same covenant, and stand guilty before God, and condemned on the account of the transgression of the first Adam, who standing as federal head and representative for all his posterity, they sinned in him, and fell with him : wherefore our blessed Lord says, " He that believeth not, is condemned already." May I not then say to these preachers of the law and moral virtue, and you who love so well to hear these things only insisted upon, " O foolish and unwise, who hath bewitched you, that you should not believe and obey the truth ? Tell me, ye that desire to be under the law, do ye not hear what the law saith, " Cursed is every one that continueth not in all things written in the law to do them ?" And there is no repentance nor after-amendment admitted by it for acquittance from guilt and condemnation ; but, " The soul that sinneth shall die," if they fly not to gospel-grace offered in Christ. How guilty are they, whose preaching only tends to foster natural pride and presumption ? If the blind lead the blind, both must fall into the ditch ; but as the leader falls first, he falls deepest, and hath the weight of the guilt of these he hath ignorantly betrayed laid upon him. Great must be their enmity at, and ignorance of the gospel, who continue to harp so much on moral virtue, and the duties we owe to our fellow-creatures, neglecting the duty we owe to God, such as faith, humility, and self denial ; do they not see what effect their moral harangues have, that so far are they from reforming their people, that they still grow more and more ignorant,

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careless,

careless, and profane? and so will it ever be, where the law without the gospel is preached. What better success can they expect, than the Heathen philosophers of old? their reasonings on moral virtue were as good as ours; but they had no better effect, than the argumentations of our philosophical preachers and reasoners have now. The reason is plain; they are not the means God hath appointed for reforming mankind; and he will bless and make effectual no means but what he hath appointed: however the wisdom of self-conceited men may think to reform the world by such means, they will be deceived; herein God makes the wisdom of men to appear foolishness; for he hath said, "I will destroy the wisdom of the wise," "and will bring to nothing the understanding of the prudent. For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe; that no flesh might glory in his presence: that, according as it is written, He that glorieth, let him glory in the Lord." Were it not that it is done through ignorance and unbelief, it might be taken for mocking and insulting those who are dead in trespasses and sins, to bid them work for life. They, like the Egyptian taskmasters, call to make brick, but afford no straw, but what must be gathered from resolutions. They set before their people the beauty and excellence of moral virtue, and the peaceful and pleasing sensations it yields; thus leading men to walk in the light of the sparks of their own kindling: but the prophet says, such shall lie down in sorrow. How pernicious must it be, to buoy up sinners, naturally proud and self-conceited, with a conceit of their self-sufficiency, when the apostle Paul says concerning himself, and in the name of all believers, that of themselves they are not sufficient to think any thing as of themselves? And our Lord says to his apostles, "Without me ye can do nothing." How vain then is it, to puff us up with a conceit of our own sufficiency to work out our own salvation? The author of the following narrative tells us what he found; he tried resolutions over and over again, but found corruption prevail over both reason and resolution, and that neither fear nor hope could withstand it. And so will every one find,

find, who take that way to work out their own salvation, either from the guilt or power of sin. Yet it is the ordinary way that mankind take when under conviction of sin; but God never leaves any of those whom he is about to call effectually to the fellowship of his Son, to rest there. Can these doctrines be good, which bad men praise and delight in? how will they commend as fine sermons, these moral harangues? the reason is, they do not alarm nor touch the conscience. Yea, these preachers condemn and exclaim against such as preach the gospel, under what they account an odious name of popular preachers, pleasing the rustic multitude. But sure it is, they are far more careful to please the nice and delicate taste of their hearers, by their polite and starched discourses. And though they could, they dare not adventure to declare the whole counsel of God, as the others do, lest they should offend their polite hearers; the threatenings of the law must not be uttered, the harsh and dreadful sounds of hell and damnation must not come from the pulpit, lest it should offend those that use such terms in their ordinary converse. Who then studies to be most popular? the one studies to amuse their nice audience, with empty speculations; the other to edify them: the one must not use the uncouth words, of Christ, whose name appears to be industriously kept out, nor of his righteousness imputed, nor of justification through his blood; these would be blemishes in a moral harangue: whereas the popular preachers insist upon, and season their preaching with such things, which, though not pleasing to a vitiate taste, yet, by the blessing of God, are made the means of awakening, convincing, and converting sinners, and building up of saints. The picture of the good man is often set up, ornamented with all his legal and moral virtues; but it is only a dead picture, for such an one as is represented never lived; if he did, he would be but a Pharisee, one trusting in his own righteousness. The example of Christ is also set up for imitation, as a pattern of moral virtue, without any regard to his atoning death; and the morality of the gospel is preached, overlooking and neglecting the doctrines and faith thereof. But the preaching of the law or morality, neglecting the gospel, if it do any thing, it is the ready way to turn sinners desperate; for if they re-

solve, and do attempt to reform, they soon find their own inability, and that their evil habits, their corruption and natural enmity hath more strength and power over them, than their reason, resolutions, and fortitude; for the sense of their resolutions soon wear off, and their iniquities, like the wind, again carry them away. And when they have made repeated attempts, and still find their inability to overcome their vicious passions and habits, then they say, there is no hope, it is in vain to strive; and so give up themselves to follow their old ways, when ordinarily they turn worse than before. Of this we have many living fearful examples at this day, of those who seemed to begin in the Spirit, but ended in the flesh, because they sought to attain a legal righteousness, but found they could not, by all their endeavours; whereas, had they betaken themselves to Christ, they would have attained both righteousness and strength. The reason of all this is, because they were not acquainted with the gospel, as not being preached to them. Again, some there are, who preach to all alike, to sinners and saints promiscuously, not rightly dividing the word, giving to every one the portion that belongs to them, as if all their hearers were in one and the same state, and stood in the same relation towards God, which endangers many to apply what doth not belong to them. And some there are, who speak of the attainments of saints, even in this life, to be so great, as very few arrive at, whereby Christians are cast down, rather than strengthened and comforted. Some years ago, the moral haranguers were wont to inculcate piety, and virtue; whereby it was evident, they meant piety to be something distinct from virtue: but now generally they only speak of moral virtue, without so much as mentioning piety; whereby it appears they have given up with piety, as thinking moral virtue sufficient to salvation. But generally they and their followers have as little of the one as the other. It is certain that purity of heart, and gospel-holiness, being holy in all manner of conversation, is specifically different from that moral virtue that is so much insisted on. Surely the profane and carnal do not consider moral virtue to consist in holiness and purity of heart, but merely in a

decent,

decent, regular, honest conversation; surely they do not think, nor are they taught to think, that it includes being born again, regeneration, and faith in Christ, to enable them to perform these duties inculcate upon them. And I believe few, if any, real Christians are so ignorant, as to think that holiness of heart, without which no man can see the Lord, is one and the same thing with moral virtue, though moral virtue is a necessary concomitant; for none can be holy, that have not moral virtue; but one may have moral virtue, that hath no holiness. I believe few, if any, of these moral preachers, consider what they recommend so much as any thing else than a legal righteousness, which they exhort to, and thereby their people are led to rest on it. But oh how miserably are they deceived! Yet ignorant carnal persons love these discourses best, as being more agreeable to the natural pride of our hearts, that seeks to establish a righteousness of our own.

By any thing I have said, I would not have it thought, that I speak against moral virtue; God forbid; or against preaching the law as the rule that a Christian ought to walk by: it is only against preaching moral virtue in such a manner, as if it included the whole of religion, and so leading the ignorant and carnal to rest on it as such. Surely the law ought to be preached to the carnal and unregenerate, in its purity and strictness, and in all its threatenings and terrors, to shew them their lost and miserable state; for God first wounds by the law, before he heals by the gospel. But to preach the law and moral virtue, and neglect to preach the gospel, is the way to lead sinners either to a formal lifeless religion and carnal security; or by their finding themselves not able to do all that the law requires, to bring them to a desperate carelessness: the law ought to be preached as a schoolmaster, to lead and drive sinners to Christ, who is the end of the law for righteousness to all that believe. The apostle tells us, we are first called to glory, then to virtue, *viz.* the virtuous improvement of the grace bestowed, as he there says; for it is the grace of God that hath appeared to men, that teaches and engages to live godly, righteously, and soberly in the world. It is the mercy and forgiveness that is with God, that engages to fear, love, and obey him: if

there were no hope of mercy, none would fear him, love and obey him, we should be as desperately wicked as devils. The law ought always to be preached as in the hand of a Mediator, but never as the sum of Christianity.

It gives great offence to many serious Christians, to see these legal Arminian preachers so much encouraged and countenanced by preachers of the gospel, their employing them to preach for them, setting them up to pull down what they themselves build, and to lay another foundation than what they have laid, leading us to build on our natural powers, self-sufficiency and resolutions, and to build our hopes on a legal righteousness. It is surprising, that when they see the more serious part of their hearers withdraw from such preachers, yet they will sit patiently and hear them; is it not the ready way to make the carnal, and more ignorant, careless and indifferent what they hear? and it looks as if they themselves made little or no difference about doctrines and principles, as if there were no fundamental difference between Arminianism and Calvinism: it is the ready way to bring persons to think, it matters not what principles we be of, what, or who we hear, and that honesty and moral virtue is the sum of all religion; and so to rest contented there: yea, it is the way to bring men to despise religion, as they know not what, nor who to believe, when they see such difference in the doctrines preached. Surely a wise parent would rather suffer his children to want a meal of meat, than allow them to be fed with unwholesome food.

Whatever may be said to justify the practice, yet surely such as employ others to preach for them, are just as much accountable to God and their people for the doctrine that is preached, as the master I employ is for the sufficiency of the work he employs his servant to do for him, or one in office is for his substitute. One will quarrel with the master, and not so much with his servant, when the work is not honestly and sufficiently done.

There are also some that at times preach well, they seem to preach gospel-doctrine; at other times they are altogether on the Arminian strain; we cannot well tell what to say of such, but only what the apostle says, "If ju-

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“ justification be of grace, then it is no more of works; and  
 “ if by works, faith is made void.” And sometimes justification by faith and by works is so blended together, that we cannot tell what they aim at. But surely we must be justified through faith, before we can do a good work acceptable to God: and even good dispositions and good works, wrought by the Spirit of God after conversion, do nothing to recommend us to the mercy and favour of God, and are nothing in the matter of justification and acceptance; it is wholly for Christ’s sake, his righteousness alone by which we can be justified.

The countenance given to Arminian doctrines and preachers, by such as ought not, have strengthened their hands, and been the means of greatly increasing their numbers, whereby they now prevail, and new doctrines are preached openly, and no notice taken, that once a-day would have greatly alarmed, and filled church-judicatories with indignation. And what is the consequence? Arminianism, which is the root and spring of all error and heresy whatever, being suffered quietly, hath introduced Arianism and Socinianism; so that the church is greatly corrupted and overspread with error and heresies, and those heresies openly avowed by some ministers in the church, and still no notice taken of it by any church-judicature. Doth not that look like a kind of homologating these heresies; or as if the party were too numerous and strong to be meddled with; or as if the greatest number of our church office-bearers were some way tainted with these heresies? Alas, for the sun is gone down on our church! all seek their own things, and not the things that are Christ’s, every one looking for his gain from his quarter, when of all the sons our Zion hath brought up, not one of them dares to appear to take her by the hand, now when her nakedness is so much discovered, and the filthiness that is in her skirts. Truth falleth in our streets, and not one appears to be valiant for the truth. Heretics are kept in communion with her, while faithful gospel-ministers of her own professed principles are excluded. The Principal at the helm, and his rowers, have brought us into deep waters, where truth, religion, and morality, are like to be overwhelmed.

Many,

Many sects and parties have of late arisen among us, who loped at the branches ; but now in the church some have arisen, who lay their axe to the root of Christianity, and put Christians on no better standing than the Heathens : they razé Christianity to the foundation, yea, dig up the foundation as far as their feeble attempts are able. First they deny original sin, and would have mankind now to be in as good a state and condition as Adam originally was, having the same powers and abilities for attaining happiness. But, alas ! original sin, the corruption of the human nature, is what all mankind are sufficient proofs and evidences of, and none more than these that deny it ; yea, many Heathens, by the light of nature, and their own experience, did acknowledge it. Again, they deny the vicarious death of Christ, and that he died as a sacrifice of atonement for sin ; and they deny all imputation of the merit of his death, of his blood and righteousness, for the procuring of the pardon of sin, and justification of such as are sinners ; and deny that he died in our room and stead, and that he fulfilled all righteousness in our name, as the Head and Representative of his elect body : in short, they leave us nothing to trust to but our own legal righteousness, that we must either be justified through our conformity to the law, or condemned for the breach of it. These enemies of the happiness of mankind, joined with the other apostate envious spirits, seek to put Christians in a much worse state and condition than Heathens and Mahometans ; for they say our duty and obedience to the law is just as much and no more than the knowledge we have of it ; and that whatever our belief or profession is, if we conform ourselves to the laws and rules of that profession, it is accepted as sufficient for salvation, whether it be Heathenism or Mahometism. These are Dr Taylor's principles, whom they so greatly admire, and study to copy after : and these principles are openly professed by some of our church ministers. How easy then is it for Heathens and Mahometans to obtain salvation, by what it is for Christians, who have so much knowledge of the law, whereas they know so little, especially concerning faith in Christ ? But by these men, it appears not necessary to salvation : it looks as if it were upon that account that so many would gladly

ly have the gospel banished from among us, because the light it brings torments them; as their works are the works of darkness, they, like night-owls, hate the light. Again, equivocation and mental reservation, that Jesuitical principle, is used and pled for by these men: they plead, that one may subscribe to the doctrines of the Confession of faith, while at the same time he does not believe them; thus teaching men to prevaricate, and thereby razing the foundation of all faith, divine and human. This is an iniquity that the civil judge ought to punish, seeing the church overlooks it; for it destroys all faith in witness-bearing, and all credit to what may be said concerning business, or any other way. Such men, who have renounced truth, and the doctrines they have subscribed to, and by which they hold their office, have truly and properly forfeited and disabled themselves from holding the office of the ministry, and have no legal right or title to the stipend annexed to the charge. It is strange, that heritors, who love their money as well as others, should pay it to those who have no right to demand it, and are so unworthy of it; for of all God's creatures, they are the most pernicious, who subvert all truth and honesty among mankind: yet these very men will preach up moral virtue. If heritors would withhold stipend from them that thus apostatise from the faith they hold their stipend by, it might be a means to make them more cautious of venting their heretical opinions, and of restraining some from entering upon the ministry, though a presbytery will not withhold a licence on that account. Alas! for the church of Scotland, once famous for the soundness of her doctrines preached, as well as her Confessions, and her assemblies, terrible as an army with banners to delinquents! But to what purpose are our assemblies now used, mostly to tyrannize over the rights and consciences of their people, by intruding ministers upon them in opposition to all their remonstrances, and to protect the erroneous and scandalous among them, for to maintain their numbers, and strengthen their party, lest it should be weakened by casting them out. What an awful judgment is it, that mostly in these places and corners of the land where burning and shining lights did abound, and where the gospel had most success; now they have the

the waters of the sanctuary polluted and poisoned! Instead of the fir-tree is sprung up the thorn, and instead of the myrtle-tree is sprung up the brier and bramble, and every noxious and poisonous weed; so that the fruitful land is now turned to barrenness for the sins of them that dwell on it. And alas for Edinburgh! it is a melancholy observation, that more truly religious persons have died out of it in not many months past, than have been known in so short a time; those that sighed and mourned for the sins and abominations done in it, and stood in the gap to turn away wrath, are removed. What a threatening judgment doth now hang over it, I mean that of a licensed play-house! Surely there are none that fears God, and have the interests of religion and morality at heart, but would rather have chosen any of the three things that were once put to David's choice, than a licensed play-house to be established in the city; surely it presages a yet greater deluge of sin and profanity, though already overflowing all its banks. What can we expect, how can it be otherwise, if those whose duty and office calls to suppress and punish, if they shall countenance and protect? There are indeed some who write against the prodigality, vanity, and profanity of the age; as also some who write a little concerning the degeneracy of church-men: but what can that avail, while the church does nothing, while they have almost wholly relaxed their orders and discipline concerning themselves and other offenders? There are none as yet dares to appear to prosecute these heretics, who rob our blessed Lord and Saviour of his crown, and set it on the head of depraved corrupt nature. What can all that may be said and written against them avail, however many pamphlets be written? if it in part exoner particular persons; it doth not at all exoner the church as a church, while these men are suffered to continue in communion with her; the church can never clear herself as a church, until these heresies be solemnly condemned by a General Assembly, and these heretics excommunicate her communion. If not done, these heresies will be accounted not only the heresy of ministers and members of the church, but the heresies of the church in general, notwithstanding

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withstanding all their subscriptions to an orthodox Confession of faith.

I HAVE here subjoined Arminianism come to its full maturity, as it is collected from several authors by a learned and eminent divine. I hope few in this church have yet arrived to these heights of impiety and blasphemy; but they had need take heed, one can hold no single error, for one error infers and draws into another; all errors and heresies flow from natural enmity, unbelief, pride, and a conceit of self-sufficiency, the fundamental error of Arminians. These principles or opinions do much coincide with what Doctor Owen hath collected from Arminian authors, in his *Display of Arminianism*. By it may be seen, to what heights of impiety and blasphemy their free-thinking, and pretence of philosophical enquiry after truth, church-men of sceptic notions and principles, through the subtlety of Satan, working with the natural pride, enmity, and corruption of their hearts, may lead into.

A NEW SCHEME of divinity collected from several authors, 1752.

THE *only* end and design of the creation is the happiness of the creature; and this end shall certainly be attained, so that all rational creatures shall finally be *happy*; or at least, taken together as a body, shall be as happy as they can possibly be; and if some individuals should be eternally miserable, it is because it is beyond the power of God to make them happy; it being impossible, that a creature should be happy against its will, and the will cannot be immediately changed without destroying the nature of the agent. God has no authority over his creatures as *Creator*, but only as *Benefactor*, and has no right to *command* his creatures, but only so far as he annexes rewards to obedience, and makes it their *interest* to obey: the only criterion of duty to God is *self-interest*; and God commands us to do things, not out of any regard to his own *glory* or *authority*, but merely because the things commanded naturally tend to promote

promote our own *interest* and happiness. That he annexes penalties only for the *good* of the creature, and the only end of punishment is the good of those upon whom it is inflicted; or at least, for the good of the system of moral agents in general.

The natural tendency which things have to promote our *own interest*, is the sole criterion of moral good and evil, truth and falsehood, right and wrong, duty and sin. That sin consists in nothing but a man's doing or forbearing an action contrary to his own interest; and duty to God, is nothing but the pursuit of our own happiness, with this view, that it is the will of God that we should be happy.

We ought to have no regard to God, but so far as he is or may be a *means* or *instrument* of promoting our *own happiness*; and that to act from a view to the glory of God, his perfection, authority or laws, considered as over and above, beside or *distinct* from our own happiness, is but a chimera; it being impossible, that any moral agent can have any rational view or design, but only its *own happiness*.

Since the nature of all sin consists in man's doing what he *knows* to be contrary to his own interest and happiness, every sin must be *known* and *voluntary*; and consequently there can be no sin of ignorance, derivation or imputation; nor any sinful nature, state or disposition. That Adam was not created in a state of holiness, but only had a power to act virtuously, that is, to pursue his own interest, if he pleased: that he had in his original constitution, strong dispositions and inclinations to do acts that were sinful, *i. e.* contrary to his own interest, and he could not refrain from those particular acts without considerable pain and uneasiness: that God gave him inclinations which he ought not to gratify; and that an inclination to sin, being the gift of God, is no sin, but is designed for the exercise of his virtue, *in restraining of it*.

Every man is now born into the world, in as perfect state of rectitude as Adam was created; and has no more of a disposition to sin than he had; and in all respects stands as fair for the favour of God as Adam did; not being obliged to be conformed to any *standard* of moral perfection.

perfection, but only to pursue his own interest and happiness.

And though it should be supposed, that men have some weaknesses now, which Adam had not at first; yet nothing can be a man's *duty* which is not *now* in his *power*, even though he has lost it by his own *fault*; for the law is *abated* in proportion with the *power* to obey.

Adam, in a state of innocence, being liable to sickness, wounds, and death; there is reason to suppose, that the special providence of God would interpose to *preserve* him from them. The present miseries and calamities of human life are no evidences of a sinful state, or tokens of God's displeasure; but are primarily designed as means for the trial of mens virtue, and to make them capable of a reward.

Every man has a natural power to prosecute his own interest, and to do all that is necessary to be done by him for his *own happiness*. The actions of moral agents can be neither virtuous, vicious, or free, unless they are done by a man's *own power*, nor unless he has also a power to do the *contrary*; and therefore it is absurd to suppose, that God should implant grace or holiness in any man, or keep him from sin, or decree or foreknow his actions; because all these suppositions destroy the free agency of a man, and consequently his moral virtue.

That God cannot certainly foreknow the actions of free-agents; because they are not in their own nature foreknowable; they not depending upon any antecedent causes, but merely upon the *free and self-determining power* of the will.

Since sin is nothing else but a man's not pursuing his own interest, so well as he might, no *punishment* is properly and justly due to him; but only that he should suffer the *natural ill consequences* of his own misconduct; consequently no *satisfaction* is necessary in order to the forgiveness of sin; and therefore Christ did not die to *make satisfaction* for sin; and so there is no need to suppose him to be essentially God, but only a most perfect and glorious creature.

The great design of the gospel, and of Christ's coming into the world, was to revive the light of nature,

and to cultivate moral virtue, which had been greatly obscured by Jewish and Heathenish superstitions, and to give men more full assurance, that if they endeavoured to promote their own interest in this world, they should be happy in the next, than the mere light of nature could do: and therefore there is no great weight to be laid upon mens believing Christ's divinity, satisfaction, or any of those speculative points, which have been generally received as the peculiar and fundamental doctrines of the gospel, (some of which are prejudicial to moral virtue); but we ought to have charity for all men, let their speculative principles be what they will, provided they live moral lives, whether they be Papists, Jews, Mahometans or Heathens; or at least, for all that say they believe the Bible, though they put no certain meaning to it, or construction upon it, but only that they believe it to be a good system of morality; and do not profess to believe any thing more about Christ, than the Mahometans generally do.

And some have charity for all who are willing to be happy, and have a benevolent temper towards their fellow-men, though they do not so much as believe the *being of a God*: yea, some extend their charity to the devils themselves, so far as to suppose, that though they are at present very much out of the way, yet they shall at length see their error, and all be finally happy in heaven; and pretend to produce plain demonstration for it in this form:

“ The ultimate end and design of God in the creation, is the happiness of the creature.

“ God's ultimate end and design never can be finally frustrated or defeated; therefore all intelligent creatures shall finally be happy.”

The reading of this *New scheme of religion*, will doubtless differently affect the minds of different readers: some will be filled with indignation, to see the great and fundamental doctrines of the gospel thus subverted and denied: others will think it scarce possible, that any *men of sense*, should run into such absurd notions: others who have been inconsiderately led into *some of the principles*, will *start*, when they come to see how naturally

they

they lead to some *other* of these principles, which at present they *abhor*. For this fundamental principle, "That the happiness of the creature is the *sole* end of the creation," naturally leads to most, if not all of the rest: for this must be the *sole* rule and measure of *all* God's conduct towards us, and of ours towards him; and it is certain, that God's *sole end* and ultimate design never can be *frustrated*. Others will be grieved and *provoked*, to see their whole scheme exposed to open view; since they find it most politic to conceal some parts of it, till they can get the minds of men pretty well rivetted into the rest.

In order therefore, to bring men to an indifferency, and prepare them by degrees for the reception of this NEW scheme, sundry artifices have been used.---

"That there ought to be no Creeds or Confessions of faith, but the Bible: that there are no *fundamental* principles in religion, or any *certain set* of doctrines necessary to be believed, in order to salvation: that those which have been commonly esteemed such, are but mere *disputable speculative* points, which have no influence upon practice; and that the greatest heresy is an immoral life: that public orthodoxy has been *very various* in different countries; and in the same country at different times: that councils and assemblies of divines not being *infallible*, have no right to make or impose upon others, any Creeds or Confessions of faith, or public tests, or standards of orthodoxy; or to fix any particular sense or meaning on the scripture: that no man is bound to believe as our *fathers* believed; but every man has a right to judge *for himself*; and that is *truth* to every man which he *believes* to be the truth: that every man shall be saved in that way or religion which he *thinks* is right, let it be what it will, provided he lives according to it: that it is sufficient, if men say, that they consent to the substance of our Catechism and Confession, without rigorously insisting upon every article and doctrine in it: that great condescension ought to be used, and sundry doctrines ought to be given up, either in whole or in part, or different explications allowed, for the sake of unity.

That no man ought to be so uncharitable, as to exclude

clude another from salvation, or any public office of *instruction*, because he does not think as *he* does: that mens way of thinking, is *as different as their faces*; and to endeavour to make all men think alike, is to make them *bigots*, and hinder all *free enquiry* after truth."

Although some of these propositions have the appearance of truth, yet they are so mixed and disguised with falsehood, as that they equally tend to lead the unwary mind into error, as if they were wholly and absolutely false; it is therefore necessary to set this important subject in a clear light.

What we mean by a Creed or Confession of faith, is this; "I believe, that such a doctrine or proposition is contained in the Bible;" or, that these words express in *common language*, the true sense and meaning of the scripture, relating to that thing: and therefore it is impossible for any man to preach, speak, or write any proposition which he believes, from the word of God, but it is so far his creed, or a confession of his faith.

But the truth or validity of any Confession of faith, does not depend upon the authority of the composers; but upon its agreement with the word of God, or expressing the true sense of it. Yet ministers, in their public preaching, and joint consultation in councils, are an ordinance appointed by God, to hold forth light and truth to his church, and to declare the true sense and meaning of scripture. And though every man has a right to examine and judge for *himself*, according to truth; yet no man has a *right*, in the sight of God, to judge *wrong*; neither does right and truth follow the judgments of *men*, whether public or private: for that supposition destroys the original difference between right and wrong, good and evil, and justifies every bad principle and practice in the world.

And if every particular person has a right to judge for *himself*; then surely *public bodies and communities of men* have a right to judge *for themselves*, concerning their own public state and constitution; the qualifications of their own ministers and instructors; and what doctrines they would have preached to themselves and to their

their *posterity*: and when a minister has a call to a church, it is upon this supposition, in the view of those who call him, that he believes, and will preach to them and theirs, those doctrines which they believe and declare to be the *truth*; and if he does not, he is guilty of delusion, deception, and *breach of covenant*.

They who suppose, that there are no *fundamental* principles or doctrines, necessary to be believed in order to salvation, destroy the *fundamentals* of the Christian religion; and make but little difference between Christianity, Mahometanism, and refined Heathenism, except in some external rites and ceremonies: for that which has nothing fundamental or essential to it, has no real *distinct* existence at all. Indeed, they believe, there was such a man as Jesus Christ, who was sent to teach, and set an example of moral virtue, and to assure men, that if they live moral lives, they shall be saved: and this is the substance of what they mean by *faith in Christ*, or of that belief and profession which constitutes a Christian, the new man, and the new creature.

But by leaving out of their Creed, the great doctrines of the essential divinity and satisfaction of Christ; reliance upon the merits of his suffering the punishment due to us for sin; the corruption and renovation of human nature, &c. there is nothing material left in Christianity, but what is common with other religions, and the light of nature: and accordingly many Jews, Mahometans, Heathens, and some who call themselves Christians, have believed that Moses, Zoroaster, Jesus Christ, Apollonius Tyaneus, and Mahomet, were prophets, or extraordinary men, sent by God, to teach good moral doctrine, and to reform mankind: that they all agreed in the substance, to teach such rules of moral conduct, as that, if any man lived up to them, he should be saved; and that none of the different speculative principles which they taught, were fundamentally necessary to be believed in order to salvation. Accordingly Adrian, and some others of the Heathen emperors, to unite all parties, intended to erect temples to Christ, and to have him worshipped together with the Heathen gods; but being dissuaded from that, in point of policy, one of them set up the picture of Christ, and that of Apollonius Tyaneus,

Tyaneus, (a Heathen magician, who is said to have wrought many miracles), *both together*, in his closet; and paid equal homage and adoration to them both.

And upon this supposition, that there are no fundamental doctrines or principles in Christianity, I think a man may be a good Christian, and yet be a Mahometan or Heathen at the same time. The salvation of the Heathen, by living up to the light of nature, is a doctrine preached from some *Christian pulpits*, and pretended to be proved from scripture.

Chubb, in his chapter to *believers* and *unbelievers*, advises Christians and Deists to be charitable to each other, as fellow-travellers to heaven; and not to contend earnestly about the small speculative points in difference between them: and indeed, according to *his* idea of Christianity, the difference is so *small*, as not to be worth the contending about.

But it appears to me, that this scheme is entirely subversive of the gospel of Christ, and contrary to the sense of the Christian church in all ages, and of the *Church of England* in particular, which in the 18th article, says, "They also are to be had accursed, who presume to say, that every man shall be saved by that law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature: for the scripture doth set forth unto us, only the name of Jesus Christ, whereby men must be saved."

Although a good moral life is absolutely necessary to salvation, as necessarily flowing from a living faith; yet upon these principles, there is no great advantage in it, but only with regard to the happiness of this world: for no external action is either good or bad in a moral or *religious* sense, but with regard to the *principle* it proceeds from; for if a man should externally keep the whole moral law, to recommend himself to Jupiter or Mahomet, or to merit heaven by his own righteousness, or for any other end, exclusive of the glory of God, it will not be sufficient for salvation.

And though, in some instances, the motives of *self-interest*, reputation, and the like, may influence a man to abstain from all open acts of vice; and some men, from a mere natural principle of benevolence, without true

grace,

grace, may really endeavour to promote the general good of their fellow-men; yet such instances are but *rare*: and it is a plain fact, in general, that so far as the true principles of religion decay, or are laid aside, in any country, so far proportionably vice and immorality increase. We have melancholy instances of this in our *own nation*.

For when men are told, that they are under no *obligation* to obey the laws of God, but only from *self-interest*; that the only evil of sin, consists in mens not pursuing their own interest, so well as they might, or God is willing they should; that they deserve no punishment, strictly speaking, but only to be laid under some *salutary restraints*, for their own good; and these shall last no longer, than till they are willing to be made happy; and that the torments of hell shall not be *eternal*; these and such like doctrines, have the most effectual tendency to take off the most powerful restraints from sin, and to give a loose to the corruptions of men, to practise all kinds of vice and immorality.

The doctrines contained in our Catechism and Confession of faith, particularly the divinity and satisfaction of Christ, original sin, the necessity of special grace in regeneration, justification by faith, &c. have been universally received, established, and taught in all ages of the Christian church: and upon all the search I have been able to make into antiquity, I can find no single instance of any public Confession of faith, drawn up by any council, or generally received and established in any Christian country in the world, wherein any of these doctrines have been plainly and *expressly* denied.

For though there have been some men scattered up and down in the world, and sometimes convened in assemblies, who have not believed these doctrines, and have sometimes endeavoured covertly to disguise them, and let them drop, and, by degrees to root them out of the Christian church; yet they never dared *openly* and *formally* to *deny* them, by any public act; because they knew, that these doctrines had been so universally received in the Christian church, that all antiquity would condemn them, and that such an open denial would bring upon them the resentment of all mankind.

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The principal instance which seems to be to the contrary, was in the time of the Emperor Constantius, who was an Arian, and strenuously endeavoured, by secret fraud and open violence, to establish Arianism; and many court-flatterers did really or pretendedly fall in with him. But the worst Arian Creed, which the world ever saw, under any countenance of public authority, was drawn up at Sirmium, *A. D.* 359, by a small number of the emperor's domestics and parasites, not worthy of the name of a council; in which they *disguised* the divinity of Christ in such terms, as many of the common people did not see to be much differing from what they had been always taught. It was in these words.

" We believe in the One only and true God, the omnipotent Father, the Maker and Former of all things; and in the only begotten Son of God, existing before all ages and beginnings, and before all time which can be conceived and comprehended, born of God without passion, the only One of the Father alone, God of God, like unto his Father which begat him, whose generation (according to the scripture) no one knoweth but the Father who begat him, &c."

In the conclusion, they say,

" Furthermore, the word *substance*, because it was simply used by the fathers, and is unknown to the people, and gives offence, because it is not in the scripture, we think it best that it should be laid aside; and that hereafter no mention should be made of the substance of God; because the scripture never speaks of the substance of the Father and the Son; but we say, that the Son is in all things like unto the Father as the sacred scriptures speak and teach."

Upon which we may observe, that they do not say that Christ is originally, essentially, and *eternally* God, having one and the same nature, essence, and substance with the Father; neither do they think it would bear, in that public manner, expressly to deny it, and assert that he was but a *mere creature*, (which is the great point in dispute); but they *disguise* the matter, by saying, that God before all conceivable time, begat a Son who is God of God, and like unto his Father; or as the modern Arians say, God made another God, to whom

he communicated all the perfections of his nature, except eternity, self-origination, supremacy, and independency.

The expressions in this Creed look so much like a profession of the real and essential divinity of Christ, that many of the common people, and some of the clergy, did not see through the disguised design: and they supposing, that there was nothing in this Creed which was false, (as in one scale there was not, though an essential article was omitted or disguised), were induced by fraud or force to sign it: but others who refused to do it, and stood up in defence of the ancient faith of the *essential divinity* of Christ, were upon various kinds of pretences, banished, persecuted, or oppressed; so that Arianism seemed to be triumphant, during the remainder of that emperor's reign, which was about two years.

But even in these *worst of times*, (as Bower, in his history of the popes, calls them), I do not suppose that there was one man in ten, in the Christian church, who really believed that Christ was but a *creature*; and upon the death of Constantius, the ancient orthodox faith, as declared by the council of Nice, immediately revived, and was again universally professed; "A very strong proof, says Bower, that the assent before given to the Arian doctrine had been solely the effect of force or interest." This is the main, if not the only thing in all antiquity, which the Arians have to boast of in their favour.

I know these observations I have made concerning preaching, and the different doctrines that are preached to us, will not be acceptable to some; yet they are only hints, leaving it to those whose office in the church calls them to attend to these things, to insist on the pernicious effects of them more largely. But when those, whose office and duty requires them, do yet neglect, it doth not excuse, but rather calls private church-members to that which is their duty also; for the exhortation given by the apostle Jude is general, not only to such as bear office in the church, but also to all church-members, that they "earnestly contend for the faith once delivered to the saints." The apostle Paul also requires the members of the church at Colosse, to say to Archippus their minister,

minister, "Take heed to the ministry which thou hast received in the Lord, that thou fulfil it." As also the prophet Hosea says, "Plead with your mother, plead, that she put away her whoredoms, lest I strip her naked, and make her as a wilderness." What I have said is from no desire nor design to expose her to her enemies, but that she should remember from whence she is fallen, repent, and do her first works, lest he who holds the stars in his hand, remove our candlestick out of his place, except they repent.

I have also laid open the mystery of iniquity that grows from Arminianism, as the root, in order to warn such as have any concern how to be saved, to beware of entertaining or countenancing Arminian doctrines, which are diametrically opposite to the gospel of grace: not that I think all our Arminians do arrive at these dreadful heights of impiety and blasphemy, but only to shew the tendency of Arminianism, and because the poison is so dangerous and deadly, yet so agreeable to the natural pride and enmity of our hearts, that refuse to submit to be saved by an imputed righteousness alone.

The author from whom I have taken that new scheme of divinity, shews by what means, and what methods are used to introduce these heretical and blasphemous principles and opinions, whereby the unprincipled unwary sceptics are by degrees led into these horrid notions, through their philosophical reasoning. It is certain, that many of these sophistical and fallacious reasonings are used among us: we see what audacious impudence is used by some ministers of the church already, in publishing their damnable heresies in public papers, in order to avow and spread them the more openly, thereby insulting, affronting and defying the church-judicatories, yet none regarding it: can they be esteemed loyal subjects, who harbour such traitors, if they esteem them as such?

Blessed be God, notwithstanding the great corruption in doctrine, and degeneracy in practice, there is yet a goodly number in the church that preach the doctrines of the gospel, and not altogether without success, especially with the young, the middle, and lower stations; and there is yet ground of hope concerning some preparing for the ministry, that he will unite and revive us.



THE  
REALITY and EFFICACY  
OF THE  
WORK of GOD'S SPIRIT, &c.

**O** For a tongue, heart, and hand, to set forth the love of God in Christ by his Spirit upon my soul, Psal. xlv. ; and that in the self-same order he has been pleased to observe upon my soul, in a work of conviction, compunction, humiliation, conversion, confirmation. I desire through grace to have a single regard unto the glory and praise of the riches and freedom of free grace, that God in Christ by his Spirit hath bestowed upon wretched nothing me, in this essay, looking up for help and assistance unto him who has wrought the same by his Spirit.

As for my infant-state, upon serious consideration and reflection, I find all imaginable reason to believe the doctrine of original sin, and to conclude that I was shapen in iniquity, and in sin did my mother conceive me, Psal. li. O how early did the corrupt bias in my soul discover itself, and send forth vile and corrupt streams from the vile and corrupt fountain ! The truth of this may appear, in that,

First, There was no desire nor inclination in me after that which was good. For, 1. I was very backward to be taught, and to be instructed. The school, and my book, was a burden unto me ; my game and play, was more delightful and agreeable to my natural desire and inclination. 2. I did spurn and repine at all good reproof, and would have resented the whip with the ut-

most revenge, if it had lain in my power. O how did my heart recoil, and how was it employed against my best friends, in hatred of them, and fretting and murmuring at the road ! and how did I take all occasions to shun instructions ! Thus the heart was contrary unto all the precepts of the word. Much might be said upon this head. Sure these things evidence plainly the corruptness of the fountain, when the bent of the heart was against all good instructions, and I like a bullock unaccustomed to the yoke. 3. Yea, how did this corrupt fountain evidence itself, in its corrupt streams of actual sins and transgressions, both in heart and life ! “ As a fountain casteth out her waters, so she casteth out her wickedness,” Jer. vi. 7. But seeing the Lord hath covered them, it is unnecessary to discover them. These things to my sad experience I am obliged to conclude, that I was shapen in iniquity, and in sin did my mother conceive me. Yet at the same time I cannot think it consistent with the justice, goodness, and holiness of the great God, to send me so polluted and vile into the world, if it had not been for some default or other. So he has been pleased to convince me fully of the guilt of Adam’s first sin, and that he stood as the federal head and representative of all his posterity. The Lord God making him perfect at the beginning, in his standing we stood, and in his falling we fell. And so having fallen, we are fallen in him : the root being become corrupt, the branches also are corrupt, Rom. v. 12. “ Wherefore, as by one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned.” vers. 18. “ By the offence of one, judgment came upon all men to condemnation.” James iii. 11. “ Doth a fountain send forth at the same place sweet water and bitter ?” Yet whatever plagues were in me, and evils about me, during a great time of my infancy, I saw none, I felt none of them ; and so had no concern about my case and condition. But the Lord in his own due time was pleased to discover his eternal love in his Son to my soul, and that in awakening me by his Spirit by degrees, and letting me see my deplorable condition by nature ; and through his good hand upon me, brought me also to see the way of recovery in and through the Lord Jesus Christ. And now



now I begin more particularly to consider the Lord's work by his Spirit upon my soul.

1<sup>st</sup>, The Lord is a wonder working God, his ways of dealing with his children are very various; yea, I may say, as there are differences of faces amongst the children of men, so there are manifold ways the Lord by his Spirit uses in bringing in his children to himself. The ways that the Lord, in the depths of his infinite wisdom, has taken with me, has been very strange and wonderful. If that the Lord God shall be pleased to give the assistance of his Spirit, to bring to my remembrance his own work upon my soul, so as to help me, now when I have winnowed the belly of all hindrance and opposition, to write with light, life, and distinctness, I would fain hope that it shall be found to the praise, honour, and glory of the riches of free, free grace, that is in the Lord Jesus Christ.

2<sup>dly</sup>, Now, when the Lord was pleased to cause me take a back-look of his ways of working and dealing with my soul by his Spirit, after the work he was pleased to carry on, until he brought me unto somewhat of assurance of my interest in himself, in and through the Lord Jesus Christ: I say, upon a back-look, according to the best of my remembrance, of the Spirit of God his becoming a Spirit of bondage in me, and his impressing my spirit with convictions of sin, it was about the 7<sup>th</sup> and 10<sup>th</sup> years of my age. There were two things about that time that were weighty, and lay upon my spirit with somewhat of a concern. 1. So foolish and ignorant was I, that I thought it a strange thing that any should die, and could not entertain the thought that I would die; fain would I have put away the thoughts of death. The occasion of this was, I remember, some of my comrades speaking with some concern about death. Death appeared a most terrible thing unto me, and my soul was often poring upon the same; the thoughts of it were very heavy and burdensome unto my spirit, beyond what I can truly express. 2. About that time there was another thing that was somewhat burdensome unto me, which did flow from thoughtfulness of some persons that were executed for murder; from whence there arose a great impression upon my spirit, how I would get through the world without doing some evil to my neighbour, and so procure the

gallows, or some terrible death unto myself. This lay with something of weight, and my spirit was somewhat sunk with it ; I knew not how to carry in the world, not to be found guilty of any such act. Notwithstanding of these pieces of exercise, which lay somewhat weighty upon my spirit, yet they did not, for any thing that at present I can remember, have any influence to the setting my face towards God, either for support under, or relief from them ; neither had they so much influence, as to make me concerned about my soul's salvation, though no doubt I could say, as well as others, that I was a sinner ; but I cannot say, that I had any real convictions of sin upon my spirit. Yet the Lord did not leave his work here. But glory, glory to God in Christ, who by his Spirit did carry on the work, though in a more terrible way and manner, as we may hear, if the Lord will. And if the Lord shall be pleased to put this in the hands of any. O praise, praise him, in my behalf ; O magnify the Lord.

3dly; About this time, circumstances were not so with my parents as formerly. My father endeavoured to get a lad into George Heriot's hospital, whom he had brought up from his infancy, which did not succeed : upon which he was advised to put me there, which did succeed. In which place the Lord was pleased to follow me by his Spirit ; but it proved to me a wilderness of temptations. As it was said of our Lord Jesus, Matth. iv. 1. " Then " was Jesus led up of the Spirit into the wilderness, to " be tempted of the devil : " so in some respect I may say, that I was led by the Spirit, to be tempted of the devil. From which text we may clearly see, that the Spirit of God hath a hand in temptations. I do not understand this, as if God did properly tempt any to sin, either by enticing the heart to evil, or by moving and suggesting wicked things to their minds, or by infusing evil inclinations, or by any proper concurrence with Satan therein. None of these do I mean ; nor can they be imagined without the most apparent derogation to the holiness of God, who tempteth no man, neither can he be tempted with evil, James v. 13. Therefore it will be necessary, before I go any further, to shew what I understand by the Spirit of God his having a hand in temptations :

and

and you will be pleased to take them along with you, for the better understanding of what may be advanced in any little experience of temptations I have been exercised in, and that as so many preliminaries. By the Spirit of God his having a hand in temptations I understand, then,

(1.) His giving commission, or rather permission, to Satan to attack souls, without which his hand would be sealed up under an impossibility of reaching it out against any.

(2.) His giving opportunities and occasions. These depend upon the providence of God, without which nothing comes to pass.

(3.) The Spirit of God oversees the temptations, as to measure and continuance. The length and breadth of them are ordered by him.

(4.) The issue and consequence of every temptation is at his appointment. The ways of its working for our exercise, humiliation, or conviction, or for any other good and advantage whatever, they all belong to his determination. So that if these things be rightly taken up and understood, we will jointly agree, that God has a hand in the temptations of Satan; though the ways of proceeding, with the aims and intentions of each, be directly different and contrary. This will more evidently appear from these places of scripture, Gen. xxii. 1. Matth. iv. 1. James i. 13. Also concerning David's trial in numbering the people, we find it in one place attributed to God, 2 Sam. xxiv. 1. in another place it is attributed unto Satan, 1 Chron. xxi. 1.

(5.) It will also be necessary to premise, that seeing the Lord hath given me to know somewhat of the depths of Satan, that any bad construction may be prevented, whatever assaults I have had, they were all for the most part internally. How terrible soever they were, Satan never appeared unto me in any bodily shape; I never had to do with him in any external way, only what was secretly, by way of suggestions in and upon my soul. Seeing I am to lay open my little experience upon this head, I hope I may say, with somewhat of a single regard unto the glory of God, who has carried me through, and given me a comfortable outgate; if the Lord shall

be pleased to make use of the same any ways for the profit and advantage of his poor tossed and tempted children; I say, Satan never appeared to me in any bodily shape, save what has been in visions and dreams, and what my imagination hath contrived of him in dark places.

*4thly*, Being now in George Heriot's hospital, I was under the ministry of Mr James Hart, minister of the Grayfriars church, whose ministry the Lord was pleased to bless unto me. For, 1. I had some smaller convictions of sin. 2. Convictions of the neglect of duty. 3. Some resolutions to be serious about my soul's salvation, being convinced that it was my duty to seek the Lord; especially when preaching on these texts, Eccles. xii. 1. "Remember thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." And Eph. ii. 12. "At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." 4. I sometimes heard with external affection the word preached; and when I heard the thunders from mount Sinai, my heart trembled; but, alas! was not inwardly melted. 5. Yet my convictions of sin, and resolutions for performance of duty, were put off with a great deal of delays; to morrow, and a time thereafter, I would be more seriously taken up about my duty; some pretext or other I had, that I made an excuse for the delaying of duty. But the Lord was pleased not to leave me here; glory, glory to him! but did pursue me more and more with the Spirit of bondage, unto a greater and greater distress of spirit; and so was pleased, out of the depths of his infinite wisdom, to let out Satan upon me, by his temptations and terrible suggestions. Betwixt the 10th and 17th year of my age, I travelled in a most painful and distressed condition, which upon reflection I have been made, and cannot but say, that the hand of God was under me bearing me up.

*5thly*, The Lord God is a God of infinite wisdom, whose ways are in the deeps, whose footsteps cannot be traced. As to his ways of dealing towards his children, clouds

and

and darknes are round about him; but righteousness and judgment is the habitation of his throne. I am now to launch forth into the deeps of Satan's temptations, and that for about six or seven years experience of them in a special manner. O to be helped of God by his Spirit, that he may be pleased to bring particular temptations unto my mind, the way and manner of their working, with my carriage under them, and the particular way of recovery from them: for indeed I find, that albeit great was the distress I laboured in when under them, yet being about ten years since the Lord was pleased to give me outgate from them, and the Lord being pleased to dandle me so much upon his knees, as I hope will appear in the sequel, much of the former distress is worn off from my mind, and it is but within these few years that I have begun to write any. But I desire to look up to the purchased and promised Spirit of all grace, who is promised to bring all things to our remembrance. The blessed Spirit of all grace was an eye-witness unto Satan and my soul's actings; therefore I desire to write under his conduct, and in the faith of his eye upon me.

First, There was one great temptation that the devil drove at, and that was, to give him my soul. Is he not a ravenous lion, that seeks, and nothing will content but the heart's blood? But glory to my God in Christ, who by his Spirit pulled me as a brand out of the burning, who has delivered me out of the paw of the lion, and out of the paw of the bear. What way the temptation began, or when the first was given, I cannot account for, but really it was matter of fact. And for effecting his design, he used all the united force and engines of hell, so he might prevail. Now this was the chief temptation I had for my trial for these forementioned years. In speaking to this, I would notice the various ways which that cruel, fierce, and terrible enemy took to gain his design; next, my carriage under the same; with some particular pieces of exercise while under the temptation; and how far the temptation went; with the outgate which the Lord gave me. I must cast them all together, yet hoping to be helped distinctly to speak of them.

First,

First, then, For accomplishing his design, he used to throw into my mind when I was walking, if I did not tell over a number of figures, as they were secretly suggested unto me, before I went to such a place, then to give him my soul. Thus it was the temptation ran; said the devil secretly to my soul, If you do not say 1, 2, 3, 4, 5, 6, or more as they were suggested, before you go to such a place, but some few yards from me, then my soul was to be his. It was very seldom that he was not upon me with this temptation, so that my life was greatly embittered with it. The suggestion was very terrible unto me; and to win my soul, I have actually run unto the place suggested in my mind, in order to the saving of the same, and have said, Now I have win my soul. Sometimes the temptation came more mildly and calmly in upon my heart, sometimes it came with a great hurry and confusion upon my spirit: under the first way I ordinarily said, I avoid thee, Satan; the second I want words truly to set it forth, it would have affected all my body, yea, would have caused the hairs of my head to stand up, so terrible was it unto me; yet still at the time I was helped to resist. I cannot tell if I knew any thing of going unto God for to lay out my case before him at this time; sure I knew nothing of what it was to go unto God in and through the Lord Jesus Christ. But perhaps one may here propose a question unto me, How know you that this temptation proceeded from Satan? *Ans<sup>w</sup>.* If what has been said be noticed, you may easily take it up that it proceeded from him. But yet more fully to satisfy you, I would offer these particulars, which you will find couched in the short hint given.

(1.) This temptation was intruded upon my spirit with an high hand, with impetuosity and violence. It came undesired, and that often when my heart was otherwise concerned and taken up. Many times it came in over the belly of all opposition to it.

(2.) That it was from Satan is evident, from its being borne in upon my spirit against the actual loathing, and strenuous reluctance and complaining of my soul. My mind was filled with horror, and my body with trembling, at such thoughts. The appearance of the temptation to the mind was terrible, without any sensible working of affection

affection towards it ; and the greatness of my soul's disgust, did shew that it was not entertained with compli-  
ance.

(3.) That it was from Satan is evident from this, that however the heart may bring forth that which is unnatural in itself, which may give rise to a temptation that would be horrid to the thoughts of men ; yet that it should, of its own accord, without a tempter, on a sudden bring forth that which is directly contrary to its present light, reason, or inclination, I cannot see. For a man to be haunted with the thought of Atheism, while he is under firm persuasions that there is a God, or of blasphemy, while he is under designs of honouring him, is as unimaginable, as that our thoughts should contrive our death, while we are most solicitous of our life, or that our thoughts should soberly tell us, that it is night, when we see the sun shining. Sure temptations that are contrary to the present state, posture, light, and disposition of the soul, are Satan's. This temptation was so unnatural to the present frame of my soul, that the production of it must certainly have been from another agent.

(4.) It is further evident that this temptation proceeded from Satan, from the long continuance thereof ; seldom was it, for about six or seven years, that I wanted it : as also from the constant trouble that I had, for the temptation did incessantly beat upon my mind, that it had little rest from the same. So that my spirit was grieved and perplexed, and greatly anxious how to be delivered.

6thly, I now proceed further unto the ways and methods that Satan used to gain his designs as to the fore-mentioned temptation.

(1) He vexed my mind with the thoughts that I was not of the election of grace ; so consequently there was no possibility of salvation for me. This was when I was taken up about religious duties ; What need is there for all this work ? If you be not elected, there is no possibility of salvation. What ! do you think that the great God would have thoughts of love to you from all eternity, a poor, silly, vile creature ? They are other sort of folk than you, that he hath chosen to salvation. Indeed

deed I feared the worst, all was truth I thought that he spake, not remembering that he was a liar, and the father of it too. This temptation had too much weight with me, and I had too much faith to give to it: and still the first temptation remained, and his fresh assaults continued upon me, and that in a most politic cunning way.

(2.) Many times he hath drawn arguments from the number of those that were going in the broad way to hell and destruction; I would not go alone to hell, I would have company enough that was going there. This with the former piece of exercise, had too much weight with me; I being very ignorant, and not able to reason matters, Satan gained great advantage by the same.

(3.) My ignorance in this warfare will further appear, as also the cunning craftiness, and politic dealings of my accursed adversary, from this, that he would have allowed me to be taken up about the external duties of religion, and be holy, and all my comrades, relations, and acquaintances would know no other but that I was a great saint. Such were his deceitful suggestions in my heart. But still his suit remained, Let me have thy soul.

(4.) Yea, such was my ignorance and weakness, and his cunningness to deceive, that I might not only live holily here, but that I might and would take my Bible unto hell with me, and there I would read and be good; and so the Lord would be merciful unto me, and would not punish me so severe as others; for I had little hope of salvation.

(5.) After some time spent, tossed to and fro, up and down by that enemy Satan, and being helped still to resist, the devil begins to grow angry, begins strangely to be enraged, he lays close siege unto me, and grows more fierce, more terrible than ever. He could not win at it in a fair way, he therefore takes another stratagem, and that was one night when I was at worship in the hospital. The temptation came in upon my soul with an unimaginable force, and I was at a disadvantage, in that I had fallen asleep in time of prayer. Now, 1. By this time I must acknowledge that the temptation by that politic enemy had greatly worn me out, and my spirit

spirit was greatly sunk, in regard I had no hope of salvation, and I would fain have had deliverance from the present torment that I was in. In a word, the devil had got so much advantage of me, as there was a great indifference concerning my soul's salvation. 2. Being in this indifferent case, the enemy took the advantage when both spirit and body was as it were in a dead case. Then he came in with more than ordinary force and violence upon my soul, together with all the arguments that formerly he had been using to prevail with, and I apprehended there was a yielding of the heart unto him. I immediately awaked with the greatest terror, horror, and distraction of mind, that possibly can be imagined, and if my case was ill before, it became unspeakably worse now. This tragedy was at the evening-exercise, and we went out always from exercise to our suppers, when my soul was in a most tormenting case. I was very ignorant, and had a bad memory, for I could mind little of what we had been about, and no doubt but the trouble that formerly I was in helped the same; yet such as it was, it was my comfort, for I encouraged myself, that before to-morrow I would forget all. But instead of forgetting, it was registrated in the book of conscience, and it was to me a terrible accuser. I had a terrible enemy before, but now I met with as ill, if not worse. Under all my former assaults I had not an accusing conscience for to do with, but now I had a terrible conscience telling me, that I had yielded to Satan. O the distressing, soul-wounding fears that I had, I was his! In this condition I would have given the whole world ten thousand times, to have had any notices, or any hope of salvation, or of recovery. I often have thought, that I was as sure of hell and eternal destruction as if I had been in it already; and many times, when I have been sitting at the fire, would have thought, O what to burn there throughout eternity, what torment would it be! how much more to burn throughout eternity under the wrath of God! and many times have been putting my finger or hand to the fire, to feel the torment thereof, representing and having the faith of future wrath. And when I have closely viewed the fire before me, poring upon it, there would have cast up to my imagination

imagination men burning, being tormented in hell. So that my case may be easily imagined to have been distressing.

7thly, In this case, 1. I was comfortless, and thought hopeless. I cannot tell if yet I ever laid out my case unto God. Sure I was not yet instructed what was to go to God in and through the Lord Jesus. 2. I durst not tell my case unto any other body, for to get their counsel and advice in the same; for the devil told me, by his secret suggestions unto my soul, that my case was so desperate, that they would presently slay me, and not suffer me to live. So I had no comfort on any side. I lay in a most deplorable case and condition under the power of sin and Satan. 3. Notwithstanding of the conviction that I had of yielding unto the temptation, yet Satan continued with his assaults upon me to the same, and that as terribly as ever; but the former was most distressing unto my spirit.

8thly, In this desperate case, as I thought, 1. I laid out myself if possibly I could hear of any that had done so, being prevailed upon by the temptations of Satan. I heard a little after, amongst my comrades, of one; but who, or how it was, or what way he got recovery, I forgot. 2. I think it was about this time that I began to ply duty more closely, and laid myself open to see if any thing could reach my desperate case in the preached word, but could find nothing; for though I had full and free offers of grace and salvation, yet I thought always that there was something most singular in my case, and so I could take no comfort concerning it. 3. About this time I got instruction concerning praying in the name of the Lord Jesus Christ. Hearing from the preached word, that God was a consuming fire out of Christ, and my master having his name ordinarily at the close of his prayers, I got a formal usage of it, but had no saving spiritual knowledge of God as in Christ. And still the distress of spirit remained upon both of the forementioned accounts.

9thly, In this deplorable case, there were several pieces of exercise that I laboured under. As, 1. The suggestions of Satan. I being now more plying duty than formerly, the temptation ran, that I was not a-

mong

among the number of the elect, and so it was needless for me to be taken up about duty, spending my time in vain. This as formerly. And so ignorant was I, that I could not dispute the same, nor reason the matter, but fell before the delusion. 2. I was tempted to horrid blasphemous thoughts of the great God. How often would I have wished that there were no God? How often have I wished that he were changed, and another set up in his room, and throne, one whom I thought would be more favourable to me? O the dreadful thoughts of God that has been conceived in my heart! Glory, glory to God in Christ Jesus, that I am out of hell, that I was not immediately thrust down to the lowest pit! 3. I had such impressions of my sin and guilt, and such terrible impressions of God against whom I had sinned, Psal. lxxvii. 2. 3. 4. that many times I could not, nor durst not look up to the clouds for fear of him, and for fear of a sudden stroke from heaven to send me unto eternal torments. Many times when I have gone to my bed at night, I have been in a terror that my awaking should have been in hell. And so when I awaked in the morning, I was afraid of a sudden stroke before night. Thus I lived a most melancholy life; the terrors of the Lord drank up my spirit; and while I suffered them, I was like to go distracted, Psal. lxxxviii. 15. 4. Many times, for to ease my smart, and silence a clamouring conscience, I have gone out to play with my comrades, and at such diversions as are most exercising to the body. Yet it could not drive out that gall and wormwood that was lying upon my conscience; but I would have been made in the midst of my play to have broken off from them, and have been obliged to lie down in the Grayfriars church-yard, or elsewhere; so was I tossed. I acknowledge, for the most part I had rest in the night-season, which no doubt was the goodness of God unto me; but when I went to bed, and when I awaked, I had the terrible gnawing of conscience. Sometimes indeed it was more severe, and kept me from sleep. 5. The devil had so much prevalency over me, and I have stood so much in awe of him, that I durst not go into any dark corner, or secret place, to pray, for fear of him. And I have often thought when in a dark place praying,

that he has been at my back, and have looked about as if he had been there in a bodily shape. And many times, out of fear of him, have declined duty until I went unto my bed; and so would sometimes kneel within it, and sometimes when I had lain down I prayed, as if I could hide myself from him, being within the bed-cloaths. I durst not go to any dark place for fear of him. And when I have had occasion for to go down or up closes, I would have taken off my hat, and prayed all the way down or up, or where-ever I was in dark places. I came to that that I always prayed. And when I was near the house or door I was going to, I ran in with the greatest speed imaginable, with my heart at my mouth, thinking that he was just at my back. Thus I was held many times in agony by that cruel enemy. 6. I kept all this trouble within myself, and so my wounds bled inwardly; save only once or twice that I made something of my case known. One time I remember, upon a Saturday afternoon, getting liberty to go and see our friends, and having occasion to be walking in the fields with my father, who observed the sadness of my countenance, for indeed the trouble I was in had influence upon my body, he asked what it was that troubled me, and urged me to tell him. I durst not, nor could not tell him particularly, but only said, that I was troubled with the temptations and suggestions of Satan; and I fell out in weeping. I do not remember all he said unto me, but this, that we were bound by our baptism to renounce the devil, the world, and our hearts lusts. I cannot say that I had any fixed impression all this while, that I was dedicate unto God in that ordinance, and so could not make use of it as an argument against temptations, I was so very brutish and ignorant; and so Satan got the greater advantage over me. Another time, when my parents and I were sitting at the fire-side, as they were speaking about their worldly business, my distress was so burdensome unto me, that I could not contain myself from weeping. They urged upon me to tell them what it was that troubled me. I cried out, that I was eternally undone, and lost, there was no salvation for me. Except those two times, never any knew of my distress all the time I was under it, until the Lord was pleased

to bring me cleanly out of the same. All this time my soul refused to be comforted; still agony remained, under the convictions that I had yielded to Satan; as also still under temptations and suggestions of Satan, to give him my soul. 7. As also, which made the trouble and distress the more weighty, he made me believe that I had sinned the sin against the Holy Ghost, the unpardonable sin; and this did drive the nail unto the head; and so my anguish and trouble was much greater. 8. I used for to keep company with such of my comrades as I thought were serious, and did seek the Lord, with whom I have had edifying discourse. But one time I perceived a great shyness in them-towards me; and so was tempted to believe, that the Lord had made them know of my reprobate estate, and so had forsaken me. This added to my trouble. 9. The Lord was pleased also to awaken my conscience, and make me see many other sins that never before were uneasy to me. These also added to my trouble. But I cannot say that any lay with that weight upon my spirit, as the conviction that I had yielded unto Satan; this was most tormenting to me, though others lay with great weight. 10. The Lord was pleased to bring my soul so low with his thunderings, upon the account of my sins, that such was the dreadful impressions of wrath and eternal vengeance upon my spirit, that many a time I would have wished, that I had never been born. How many times would I have wished, that I had been a brute beast! then would I have had no account to make unto the Judge of all the earth. How often have I envied the happiness of my comrades, and would have given a world for to have had my soul in any of their souls stead, thinking there was hope of mercy for them, but none for me! I was law-condemned, and justice-condemned, and a sentence of eternal condemnation was passed in my own conscience against me. I thought I was wholly cast off of God. 11. I remember one time I had this most vain thought. I was but young, and, said I, will God damn me for ever? No, no, I thought; but after I did die, the Lord would send me again unto the world for my trial; and then I thought I should live holily, and watch against sin, and obey his commands. Thus foolish and ignorant

was I. 12. Yet notwithstanding of all the trouble and pieces of exercise I laboured under, I have it to remark, unto the praise of the riches of free grace, that there was a secret hand of power supporting me, and bearing me up under all for still I was helped to keep at duty, at ordinances, and at prayer. I remember one time being in the fields for prayer, I had felt little satisfaction. and when I was coming home. I looked up with my eyes unto the clouds, O. thought I, I wonder if God has any thoughts of me, any thoughts of love or of mercy to me. 13. After this the Lord was pleased to send forth ministers. who were helped to speak most particularly unto my present case and circumstances, as if God had informed them thereof. Now my soul was brought low with terrible wounds upon the account of sin, pining away in my blood, no eye to pity me; I could not help myself, and could see help in no creature; all refuges failed me. And here I lay like the child cast out into the open fields, Ezek. xvi. 4. 5.

Now, after the law had in a good measure wrought its work in preparing me for the gospel, the Lord was pleased to work upon my spirit in the preached word, and that by discovering unto my soul the way of life and salvation in and through the Lord Jesus Christ.

And, 1. I came unto something of the knowledge that all mankind are in a lost and perishing condition by nature. 2. I had not only the impressions of my lost state by nature, but that with my own hand I had undone myself. 3. My judgment was informed by the gospel, that the great God, in the depth of his infinite wisdom, did contrive a way of salvation, and that in and through the eternal Son of his love, the Lord Jesus Christ; and also that our Lord Jesus Christ did undertake this great work of salvation, in order to the redemption of a certain number given by the Father to be saved by him. 4. I came to be informed, that our Lord Jesus Christ, the glorious second person of the ever-blessed and adorable Trinity, did take upon himself our nature, and therein did do and suffer whatever was necessary for the salvation of the elect, given of the Father to be saved by him. 5. I had full and free offers of grace and salvation in and through him made to me. 6. The Spirit of God pursued

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ed me from one refuge to another, until all refuges failed me. And so he was the last refuge of my soul; and my sweetest, surest, and safest, as I hope will appear in the sequel hereof. 7. I was instructed in a gospel-dispensation more and more as to the discoveries of the way of life and salvation in and through the Lord Jesus Christ. The Lord was pleased to open mine eyes, to let me see that salvation was only to be had in him, by him, and through him; and that it was absolutely necessary, that every soul that comes unto him for salvation, part with all and every thing of their own in point of righteousness and justification before God, and betake themselves entirely unto his righteousness for peace and reconciliation, for life and salvation. I have found indeed a very great difficulty for to part with all and every one of my own duties, though I could say as well as others, that they were nothing worth. I found that there is a great difference betwixt saying so, and thinking so, and coming off from thinking that duty in any wise recommend unto God, for there was too much of an inward satisfaction, and being well pleased with duties, especially when I had more than ordinary common assistance in them. However the Lord was pleased more and more to discover unto me, by the preached word, the insufficiency of duties, by which he weaned my heart more and more from them; and did discover more and more the method of life in and through the Lord Jesus Christ, and that there was no intermingling his righteousness and mine together; he only behoved to be the Lord my righteousness. 8. Then deliverance from sin and from wrath was the vehement and longing desire of my soul, as also from the inward gnawing of conscience, which still remained. Salvation, salvation any way, was the earnest desire of my soul. Now, being instructed by the preached word, that salvation was only in the Lord Jesus Christ, if ever I obtained it, I was convinced it would be only in and through him, by his perfect satisfaction to justice; all other ways of life and salvation now truly failed; and my soul was content to have salvation upon any terms whatever. But the devil finding he was like to lose his prey, began to be more and more enraged, finding that his time was to be

now but short in me, and that he was to be cast out, the Lord Jesus thus preparing his way in my soul.

There were two great hindrances cast in my way. (1.) That I had sinned the sin against the Holy Ghost, which I had great fears about. But the Lord was pleased to remove this stumbling-block, and that by the preached word. One time, I remember, in the hospital at the foot of Leith-wynd, exercise being there on the Sabbath night, one Mr Reid preaching, discoursed particularly to souls that were under the temptation that they had sinned the sin against the Holy Ghost. He said to this purpose, that he was sure those that had sinned the sin against the Holy Ghost, they would not have it said that they had sinned it: but those that think they have sinned it, they have not sinned it, seeing they are willing to part with sin, and to come to the Lord Christ for life and salvation. I came away with much soul satisfaction and comfort, being convinced I had not sinned it. And when hearing it opened up by the preaching of the word, I cannot say that my conscience could charge me with all the ingredients thereof.

(2.) There was another great objection or hindrance in my way, which was this, if the Lord Jesus Christ was willing to save me in particular. By this time I had no doubt of his ability for to save me, so much as of his willingness; and indeed I was greatly afraid, that I was not within his commission. But he was pleased to remove this hindrance also, and that by holding forth unto me his absolute free, free promises, such as these; Rev. xxii. 17. "Whosoever will, let him take the water of life freely." Is. lv. 1. "Ho, every one that thirsteth, come." Matth. xi. 28. "Come unto me all ye that labour and are heavy laden, and I will give you rest." John vi. 34. "Him that cometh to me, I will in no wise cast out." One time, I remember, reading a discourse which treated of this subject, when answering this objection that souls might have concerning Christ's unwillingness to save them in particular, it was observed, that if we were willing to be saved by the Lord Jesus Christ, he was more willing to save us, for our willingness to be saved by him, proceeded from his willingness to save us. This gave me great encouragement,

couragement, for I could attest the searcher of hearts, that I was willing to be saved by him. Now, the Lord was pleased to make me reason matters with my soul thus; Here are absolute, full, and free promises, none excepted but those that except themselves, and will not come unto him. From the word and the preached gospel, I did find all sinners, of whatever sort and rank, called; whereby I was the more encouraged to venture my soul upon this way of salvation through the Lord Jesus Christ, and essayed to believe upon him, and to embrace him. But still the devil raged, and I did not yet meet with the day of power; still there was an Achan in the camp, still I was in the old stock.

10thly, There was this great hindrance, which should have been mentioned before some particulars already noticed; I being still in the hospital, getting our liberty one Saturday afternoon, I went down to South Leith, for there the sacrament was to be given, where was one Mr Smith, then minister in the Castle, preaching in the church-yard. I think this was about the 13th or 14th year of my age. I do not mind his text, nor any more of his sermon but this, *Without particular confession, there was no general pardon.* This word took hold of my soul, and there it stuck. Now, I never knew what it was to acknowledge before the Lord, sin in a particular way and manner, sin by sin, time when, and place where it was committed; although I had acknowledged in general, that I was a sinner. This I was convinced was my duty; yet O great was the difficulty I had to be brought to it. My soul was mightily impressed with the conviction of yielding unto the temptation, and I would have given a thousand worlds to have recalled it. I blushed and thought shame to confess it. But the Lord was pleased to impress my spirit with the thoughts, that at the day of judgment all sins would be laid open before the world, and so my sin. This consideration lay close upon my soul. The present torment I had upon my spirit, and the eternal vengeance that I feared, with the glimmering hopes of outgate that I had from the gospel-promises in and by the Lord Jesus Christ, wrought all together upon me. But although I essayed to acknowledge sin particularly, and flee to the Lord Jesus Christ  
for

for pardon and washing through his blood, yet for a good time it was but in a superficial manner, and so my distress increased more and more, until the Lord was pleased to bring up my soul unto a full and free confession.

*11thly*, But behold, the set time of deliverance comes. As is said concerning the children of Israel, when they were brought out of Egypt, Exod. xii. 41. 42. "And " it came to pass at the end of the four hundred and " thirty years, even the self-same day it came to pass, " that all the hosts of the Lord went out from the land " of Egypt. It is a night to be much observed unto the " Lord, for bringing them out from the land of Egypt: " this is that night of the Lord to be observed of all the " children of Israel, in their generations:" so also my deliverance from spiritual Egypt and slavery was in a night; this, is that night much to be remembered unto the Lord. I cannot tell the particular night; but so it was, that surely the Lord was with me, for I never felt such life, light, and power upon my spirit, such discoveries of a God in Christ, and the soul going out after him, as in that duty. It was at prayer, as noticed before, I was afraid I had lost my soul, and it was in prayer God gave me the salvation of my soul. If ever I knew any thing of his presence in prayer, it was then. *Behold*, it might be said, *he prayeth*; for indeed I had such a gale of heaven upon my soul, that I could not make language of it. The sweet savour of it is not yet worn off my spirit, though it be about ten years since.

So from this night I date the moment and hour of the Spirit of the Lord God's working the habits of grace in my soul, drawing it out, and enabling me to receive God in Christ for my portion. It was in the 1709, being then about the 17th year of my age.

Upon a reflection of the Lord's love, and the Spirit's presence in and with me that night, I am made to take notice of the following things.

*1<sup>st</sup>*, Sure I am, if ever I had a discovery of the love of God to lost sinners, in and through the Lord Jesus Christ, and that it was for to seek and save those that were lost, that he was sent unto the world, it was that night; together with a view of its being for this very end, he was pleased to take upon himself our nature, therein

herein to do and suffer whatever was necessary to the salvation of a number of lost and undone sinners.

2dly. Having got the discovery of somewhat of the Lord Jesus Christ. I was brought by the Spirit of God, to see the evil of sin, and that in the glass of his sufferings. O how my soul was made to conclude, that certainly there was an infinite evil in sin, seeing nothing but the blood of him that was God man could expiate the same. Formerly I had indeed a discovery of sin, but it was in a most terrible way, in the glass of the law; and nothing but the terrible thunderings and curses of a broken law did I feel, bringing me more and more into bondage and slavery; the law was always upon me with its commands and demands, saying. Do. do, do. but yet was never pleased with my doing. When I was under the convictions of sin, I often read the law's commands, and endeavoured to give close obedience to them, thinking by that means to get my smart eased; but could find no satisfaction nor ease. But being brought forward by the gospel, by these scriptures I was brought off from my doings, and to see that I could merit nothing, and although I should read and pray always, it was not now in that way that any obtained heaven, or the favour of God: Rom. ix. 15. "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." vers 16. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. vers 21. Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" Having got the discovery of my lost and undone condition, by these scriptures I was indeed laid low; I was made to see, that the salvation of every soul was wholly of the mercy of God in and through the Lord Jesus Christ, and convinced if God did not let out of his mercy upon me, in and through his Son, I was eternally undone. This case and frame was I brought unto by the Spirit of God; and having got the discovery of the way of life and salvation in and through the Lord Jesus Christ, and being wrought upon by the promises of the gospel, I was encouraged to come unto a God in Christ, for indeed I could make no better

ter shift. O praise, O praise to God for our Lord Jesus Christ, and that there is such a way of salvation in and through him. Now, being brought unto the last extremity the night aforementioned the Lord God by his Spirit was pleased to come unto my soul, and did indeed discover unto me the contrivance of the way of life and salvation in and through his Son, the Lord Jesus Christ, and was pleased to give me distinct views of salvation being in him for lost sinners; as also views by faith not only of his ability, and the sufficiency of his blood to save, but from the absolute free promise, of his willingness to save me in particular. Therefore I was encouraged to come unto him.

3dly, Then it was that the Lord God by his Spirit drew out all the powers and faculties of my soul, in a most heavenly, most spiritual, most distinct, and yet most humble manner after himself. And now being the very season and spring-tide of grace with me, and having got the discoveries that the alone way of reconciliation with God whom I had provoked, was only by the blood of the Lord Jesus Christ, in and through him I was brought unto the Father. And here as a rebel I was brought unto God in and through the Lord Jesus Christ my Peace-maker, who had made atonement; and having faith in his atonement, I was made most fully and freely to acknowledge my rebellion, my sins and transgressions, over the head of my glorious Scape goat, my Lord Jesus Christ; all that my conscience could charge me with, there was no reserve, and that with sorrow of heart, and humility of soul.

4thly, I notice, that the Spirit of the Lord God, if ever he assisted me, then it was after being made to make an ingenuous confession of all sins. I was helped to declare before a God in Christ, that I was lost and undone in myself, and that I had ruined and destroyed myself; and was enabled to hold up the absolute free promise he hath given out of himself to lost and undone sinners in his word of grace, telling him, that he has been pleased to offer his Son, and salvation through him, unto the worst of sinners; saying, Hast thou not been pleased to say, "Whosoever will, let him come;" and, "Him that cometh to me, I will in no wise cast out?" And he was pleased

pleased to gripe my heart, and my soul was enabled to gripe  
 him; and I was helped to make a declaration before  
 heaven and earth, that I knew no other way of salva-  
 tion but in and through the Lord Jesus Christ, and  
 through his grace was willing to accept of him for my  
 aviour, and was well pleased with the way of life and  
 salvation in and through him, and was enabled to ac-  
 cept of him for the Lord my righteousness; and cried for  
 reconciliation with his Father in and through him, and  
 did the whole weight of my sins upon him, begging par-  
 don only in and through him, sheltering my soul under  
 the covert of his blood, crying that he would dispossess  
 the world, and Satan, these great enemies that had  
 reigned over me; and I did give up with them entirely and  
 wholly, to have no more ado with them; and cried that  
 he would be pleased to take possession of my soul wholly  
 and only, and to reign in and over me as prophet, priest,  
 and king; and desired through grace to have my heart  
 sanctified as well as saved; and did through his grace take  
 possession with him as the Captain of salvation, in his strength  
 to wage war with sin, Satan, and the world; and was  
 enabled to give up myself, soul and body, unto the Lord  
 Jesus Christ, and God in him, to be saved by him, the  
 guilt of sin to be removed in his blood, and the filth of  
 sin to be removed by his blood and Spirit.

5thly, My God was pleased to give me, a black, vile  
 sinner, much nearness unto himself, in and through his  
 Son; for in that duty I was enabled to so much distinct-  
 ness, clearness, and sweetness, that indeed I want words  
 to express the same. Sure I am the smell and savour  
 thereof is not yet worn off my spirit; still I remember  
 that night with much soul-satisfaction; if ever the glory  
 of my God in the face of my Lord Jesus Christ shined in  
 and upon my soul, it was that night. O the distinctness,  
 clearness, sweetness! O the elevating, the heavenly,  
 soul-satisfying, soul-transforming virtue of his grace and  
 presence that was with me that night! the sweetest time  
 I ever had upon the earth. And as an evidence of the  
 reality of the work upon my soul, he was pleased to come  
 unto me with power and life in and by that word, Psal.  
 cxviii. 27. 28 "God is the Lord, which hath shewed us  
 light; bind the sacrifice with cords, even unto the  
 horns

" horns of the altar. Thou art my God, and I will  
 " praise thee; thou art my God, and I will exalt thee.  
 If ever I knew any thing of the joy of heaven, and the  
 consolations of the Holy Ghost, then it was; for my  
 soul was lifted up, triumphing in God my Saviour, rejoicing  
 in what he had wrought and done for my soul. I dare  
 say there was joy in heaven, as well as in my soul, that  
 night; for then was it that my soul was brought near  
 unto a God in Christ, and I had the greatest liberty in  
 prayer imaginable, I got leave to unbosom all my heart  
 unto him. I cannot express what joy, what comfort,  
 what satisfaction, in my now Lord and Husband, my soul  
 felt. O thou art the chief amongst many thousands  
 altogether lovely! my Lord, and my God! I went to  
 my bed, persuaded of a real change upon my soul, and  
 that the devil was dispossessed and thrown out; for be-  
 fore he rang, he raged, he roared, and great was the  
 disturbance he made in me by his most severe assaults;  
 but that night, by my God in my Lord Jesus helping me,  
 I got the victory over Satan, and was made to tread upon  
 him joyfully and triumphantly. And I remember exact-  
 ly, upon the day after, when I was at my work, for I  
 was at my employment by this time, I joyed and rejoiced  
 in spirit, praising the Lord for the victory he had given  
 me over Satan. O glory, glory to my God in Christ,  
 that sin was removed, and that I was received unto fa-  
 vour with my God, in and through my Lord Jesus  
 Christ! Really I had a sense of the love of God in Christ  
 upon my spirit that night. Have I not then great reason to  
 call this place by a new name, as Abraham did, Gen.  
 xxii. 14. " And Abraham called the name of that place  
 " JEHOVAH-JIREH: as it is said to this day, In the  
 " mount of the Lord it shall be seen." " He brought me  
 " up also out of an horrible pit, out of the miry clay,  
 " and set my feet upon a rock, and established my go-  
 " ings. And he hath put a new song in my mouth, even  
 " praise unto our God: many shall see it, and fear,  
 " and shall trust in the Lord," Psal. xl. 2. 3.

Thus far has the Lord brought me, I hope by the  
 help of his Spirit. The particulars mentioned might  
 have been drawn out to a greater length, but I design all  
 possible brevity, knowing that believers in Christ will  
 understand

I will understand the bundle by the sample; for indeed my circumstances in a world do not allow me that time this essay would require. Not but that I am every way as I desire to be, even well pleased with my external lot; my soul is made for to see the wonderful mercy, wonderful love and goodness of my God towards me in an outward manner. There is no want to them that fear him; and I for one give testimony to the same.

O that the Lord would be pleased to bless this rude, poor, mean essay, to every one into whose hands he shall be pleased to put it. I would fain hope I have, I desire at least to have it, even single regards to the praise and glory of the riches and freedom of the grace of God in our Lord Jesus Christ; as also I have had in view the welfare of sinners and saints.

O sinner, who art in a natural state, if this comes to your hand, you may here see and learn many lessons. I was in a natural state, far off from God as you are. I had once no feeling impression of the enmity of my heart, nor of the evil of my ways, no more than you have, perhaps you may have more. You may here see, that it was the Lord even by his Spirit that took hold of my heart, and did make me to be any ways concerned; for I would have been willing to lain still in my sound sleep of sin, if the Lord had let me lie, and not awakened me. So if ever you be awakened, the Lord must do it by his Spirit. 2. You may here see, as in a glass, the most deplorable condition of every soul in a natural state and condition. O man, O woman, whoever you be, if you had had a window for to have seen in to my soul, when the Lord awakened me, and let me see my worst state by nature, upon the account of sin, O the agony! O the pain! O the torment, that flowed from the discoveries of sin there, that I had sinned against the great and terrible God. O what for an enemy is God! O what for an enemy is conscience! O what for an enemy is the law! Conscience crying to my soul, Thou art the person that hast sinned, and thou must die, thy sins are many, and attended with manifold aggravations. And so terrible, when sins are mustered up before the soul, for to have the law denouncing wrath and curses, and the eyes opened to see the eternal vengeance that is abiding it.

Many a time that expression has been in my mind, "Who can dwell with the devouring fire? Who can dwell with everlasting burnings?" O hell must be a tormenting place, when such very small sparks of it are so terrible when cast in upon the soul while here. How terrible to see a God our enemy, and to have impressions what a holy God he is, what a just God he is, and what a powerful God he is. All these tended to the heightening of the torment of my soul; a holy God, but I am sinful; a just God, and therefore he will take vengeance upon me; a powerful God, and who knows the power of his wrath? O that God, for the sake of his Son, by his Spirit, would awaken secure sinners! For either you shall feel, in less or more, somewhat of the impressions of his wrath upon the account of sin here, or eternally hereafter. O think upon it. 3. You may here see clearly the solid resting-place of the soul, that it is only in the Lord Jesus Christ. I tried always for outgate from this my deplorable condition; but no help or relief could I find; and no satisfaction will you find either, short of this resting-place. Resting on duties was that which kept me greatly from Christ. But glory to God in Christ, who howbeit he has taught me the absolute necessity of good works, to work as if I were to be saved by my working; yet to depend upon my Lord Jesus Christ for righteousness and salvation, as if I did nothing. You may see, that we are wholly passive in this work; that the Lord by his Spirit does all, and works all in us, and for us; and that there is no real coming out of ourselves, out of our sins, out of our duties, and whatever of self-righteousness cleaves unto us, or of other refuges, there is no coming out of them, until the soul be brought to get a discovery of the Lord Jesus Christ, in a saving way and manner. We may pretend to do and repent, &c. but all will be legal work, until the Lord Jesus discover himself to us by his Spirit. I made progress then, when the Spirit of God gave me real uptakings of the way of life in and through the Lord Jesus Christ; then did I obey the great command of believing on his name, then did I mourn, then did I repent. I never love the doctrine that bids us repent, &c. before we come to Christ. The Lord has not so taught me; for however I had

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the convictions of sin, and endeavoured to repent, acknowledge sin, and live holily, all was legal, still far off from God; all was lost and in vain. O let us not think to repent of ourselves, be holy, and obey his commands ourselves; we will find it too hard work for us, it will not do. O take my advice then, come to the Lord Jesus Christ, that he may work all his works in you, and all your works for you. You will find this to be the alone way of coming speed. Cry for the Spirit of God to discover the Lord Jesus Christ unto you, then will you fall in love with him, and then will you know him.

O exercised souls, does not what is said give you comfort under your pieces of exercise, when you hear what keeps I have been in, and how the Lord has delivered me out of them, so wonderfully and graciously? O believe, O trust God; he is a God who is wonderful in counsel, and excellent in working; and his way and time of deliverance is indeed the best. Glory, glory to my God in Christ, that took his own way and time with me. Men. There are many things that may be learned from what is said, but I would proceed: only you may see, that now being brought to God in Christ by his Spirit, upon my being enabled to accept of the Lord Jesus, I came to peace of conscience in a great measure, the evil was dispossessed, the Lord took possession of my soul by his Spirit: I had joy upon my believing, and joy unspeakable and full of glory. O that ye may be taught by the Spirit of God this way of relief. Something might be said concerning what saints may learn from hence; but what follows is most for them.

I am now to treat upon the various ways the Lord hath dealt with my soul since my conversion unto him, and the work of confirmation upon my soul.

This joy and peace in believing did not continue long with me; how long it did, I cannot tell; but this I know, it did break up; and that in order to plunge me deeper, that I might be made I hope the more stable. I fell into great doubting concerning my interest in the Lord Jesus Christ, and was greatly afraid that the work that was wrought was not real. However, there was a sacrament in the town a little time thereafter, and my



with hell and darkness, and therefore keep close by the Captain of salvation, the Lord Jesus Christ. I thought I was not ignorant of Satan's devices by this time; and the advice was sweet; O to be helped to take it more and more. I remember I was comforted from that text of Mr Plenderleith's upon the Saturday, Hof. xi. 4. "I drew them with cords of a man, with bands of love, and I was to them as they that take off the yoke on their jaws, and I laid meat unto them." It was suitable to my case. But the time comes of approaching to God in that ordinance; and when I was set down at the table, I put up this petition, "Awake, O north wind, and come, thou south, blow upon my garden, that the spices thereof may flow out," &c. Mr Mair was serving the table; and just as I was thus employed, he breaks forth in this manner, Is there no poor soul here that is praying with the spouse, "Awake, O north wind, and come, thou south, blow upon my garden, that the spices thereof may flow out?" Well then, says he, have you grace? I could not at this time positively answer the question; but I said it was the desire of my soul to have grace. Well then, said he, "I am come into my garden, my sister, my spouse; I have gathered my myrrh with my spice, I have eaten my honeycomb with my honey, I have drunk my wine with my milk: eat, O friends, drink, yea, drink abundantly, O beloved." And at the close he said, Continue still praying so. And I took this very well; and the Lord was pleased also for to comfort and strengthen me, in this particular way of dealing with me; it was very encouraging to me: and the psalms singing was very sweet to my soul, when I was going from the table, viz. these words in Psal. xxii. 9. 10.

"But thou art he out of the womb

"that didst me safely take:

"When I was on my mother's breasts,

"thou me to hope didst make.

"And I was cast upon thy care,

"even from the womb till now:

"And from my mother's belly, Lord,

"my God and guide art thou."

So I went away joying and rejoicing in spirit, and was helped to continue in the way of duty, seeking Jesus of Nazareth, seeking more and more the saving spiritual knowledge of him. And I came now more unto literal knowledge; for I have it to remark, ever since the Lord brought about a gracious work of grace upon my heart, all the powers and faculties of my soul have been increased, the mind more enlightened, the will more renewed, the memory more sanctified, and disposed to retain spiritual truths, the affections more and more set upon their right objects. But perhaps more to this purpose afterwards.

Again, I ventured forward unto the sacrament at Leith. I still laboured under a great deal of fears concerning my interest in the Lord Jesus Christ, but still was helped to keep in the way of duty. I remember no more satisfaction about that occasion, but this at the table, which indeed was very suitable and seasonable to my soul. Mr Wishart, who was serving the table, addressed himself to exercised souls in the words of the three lepers in Samaria. Say they, "If we stay here, we perish; if we enter into the city, we perish; and if we go to the camp of the Assyrians, we shall but perish, and peradventure we shall live." So he applied it to souls in a perishing condition. Said he, If you stay in the case you are in, you will perish; if you go after the world, sin, and Satan, you will perish; but if you will come unto the Lord Jesus Christ, there is more than a peradventure that you shall live. So he gave forth the elements, representing and sealing the Lord Jesus Christ, and all his benefits, unto the soul that did embrace him; and this my soul would fain have win at, if not actually enabled unto the same.

Yet after all, the Lord, in the depths of his infinite wisdom, suffered me to fall into still deeper pieces of exercise, notwithstanding of what I formerly felt and experienced of his love upon my soul in and through his Son, which tended to my greater establishment at length, though very hard to bear in the time. For after this I fell into this great piece of exercise, even to call in question, if there was a God. And this was that which sunk my spirit very deep, especially when I thought

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of God before time, I could not comprehend a Deity from all eternity. I cannot well tell the thoughts I had then; but sure my flesh and heart trembled at the view and thoughts of it that my corruptions raised, and no doubt Satan also had a hand in. I was like to lose my feet entirely as I thought; but yet I was helped to continue in the way of duty, crying to the Lord for saving discoveries, believing discoveries of himself unto my soul, and endeavoured to oppose the thoughts, and would fain not have entertained them, but they came very forcibly in upon me. Sometimes under this piece of exercise, when I was in the fields for prayer and meditation, I have been made to take a view of God in his works of creation; and when looking up and meditating on the heavens above, and all his creatures there, and all his works and his creatures on earth, I have been made to reason with myself thus; What, could all these things produce themselves? I could not think upon this. So I was obliged, over the belly of unbelief, to think, that there must be a Being of beings, a necessary Being producing all other beings. I had little time to read, yet I was much taken up with Vincent's catechism; and by reading the question proving that there is a God, I wan to more light and knowledge concerning the faith that there is a God. But the chief and principal way of outgate, though these had their own influence for the help of my faith and establishment, was by the Spirit of God concurring with the means of grace upon my heart: by the external revelation of himself in his word, he was pleased by his Spirit to work up my heart to belief, and that upon the footing of the divine testimony of his word, that he has given of himself. Being brought up to the faith of a God upon my spirit then, after this I was exercised mightily concerning a Trinity of persons in the Godhead. This was a great depth unto my soul; especially I was exercised concerning the divinity of our Lord Jesus Christ, if he was God as well as man. And here I was greatly troubled, notwithstanding I had experience of his power upon my spirit, in bringing me out of all my depths formerly, and the uptakings I had of him as the alone way of salvation, seeing none other way but in him and by him; and notwithstanding of the great peace  
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and satisfaction formerly I had, upon my being enabled to embrace him, and rest upon him for life and salvation, which were arguments against unbelief: so if he was not God as well as man, I was eternally undone. But the Lord was pleased to look upon me in this depth of distress I was in, and to deliver me out of the same. When my feet were almost like to slip, he was pleased to come to my soul with power, light, and life, in and by that word, John xiv. 20. "At that day ye shall know that I am in my Father, and you in me, and I in you;" which did indeed lift me up out of the deep. O the power, light, and sweetness, that this scripture had upon my soul, it cannot be expressed! I was made to see that it was my duty to believe that which now I could not comprehend, seeing the scriptures hold forth a Trinity of persons in the Godhead, and to suspend the complete perfect knowledge of the same, until that day that we shall see him face to face, and know him as we are known by him, according to the capacity of creatures. I came to more light and stability in this point, by reading the questions in Vincent's catechism, proving that the Father is God, the Son is God, the Holy Ghost is God; and these three are one God. The scripture-proofs were very sweet and confirming unto my soul.

When I was under this piece of exercise, the occasion of the sacrament in the town came about again, being in March 4. 1711. And notwithstanding that I was sore pressed under the temptation at that time, yet I ventured forward through grace over the belly of unbelief. I knew no other way of life and salvation but in and through the Lord Jesus Christ, and desired to venture my soul's salvation upon him. But this occasion was very melancholy unto me; I laboured under manifold disadvantages. It was remarkable, that the minister who served the table I was at, spoke particularly unto such as were exercised about the divinity of our Lord Jesus Christ. He said, Sure they could not be right communicants that denied it; and he did hit my case closely, and very sore. But I desired to believe over the belly of unbelief, and to venture my soul upon him. And the Lord was pleased to give me my feast after all the work was done, and that betwixt him and

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my soul; for in the Monday afternoon, I went out unto the fields for meditation, being very heavy in spirit; and when I was walking betwixt Leith and Edinburgh, he was pleased to come unto my soul with power, life, and light, by that word, Hof. ii. 19. "I will betrothe thee unto me for ever; yea, I will betrothe thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies." This word came to me not in reading it, but sure I am it came from heaven immediately to my soul; I was made to say in the very mean time, O my soul, sure this is the Spirit of God speaking to me; for it was attended with such power, as there was no resisting it, as also with light, life, liberty, and inward strength of soul, and I was relieved from that distress I was labouring under. I was walking in a public road in the mean time, and was obliged to turn aside to a more private road; and before that frame of soul left me, I was made to conclude the love and favour of God to my soul. O I was glad, and rejoiced in spirit.

And it has been made out to me since, that this was the immediate testimony of the Spirit of God, bearing witness with my spirit that I was his; and that from a sermon of Mr Webster's upon a preparation-day in the Cannongate. His text, if I right remember was Matth. xxii. 12. What I was made to notice was, that in taking occasion to shew what the inward immediate testimony of the Spirit of God was, he said to this purpose, When the Spirit of God came with light and life to the soul by such a word as that, "I will betrothe thee unto me for ever," &c. or such a word as that, "Son, daughter, be of good cheer, your sins are forgiven you;" the soul was made to see that it was the Spirit of God, and that without any backlook of a work of grace upon the soul, but immediately coming from himself, drawing out the soul with power, light, and life, after the Lord Jesus Christ, making the soul draw comfortable conclusions from the same. Also I have been greatly confirmed in this point by Mr Maclaren. By these two, as instruments, I have got much soul edification and confirmation. But I shall study brevity, and the setting down some things only that are most remarkable, and are fresh upon my spirit, though several years since.

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But notwithstanding of what I then and formerly felt and met with, I fell into doubts and fears, through the strength of corruption, formality of duties, and the temptations of Satan. Although he was cast out of me, so as he did not indeed reign in me as formerly, yet he many times greatly molested me with temptations. The main temptation I had now was, that I would not hold out, especially in a time of persecution; and having a sense of my own weakness, I greatly feared the same. But I remember I was somewhat strengthened against this temptation, at the above-mentioned occasion in the Canongate, by a word the Lord was pleased to give by Mr Mitchel, in the Sabbath-afternoon, suitable to my case, to this purpose, That the Lord gives out no more grace than what the present duty calls for; he does not give sufficiency of grace for time to come, but only gives out grace for the present duty, according as the circumstances of the soul stand in need thereof. So I was taught, that it was my duty to depend upon the Lord Jesus Christ for grace and strength to perform every piece of duty he called for at my hand. But I was more fully and cleaner delivered from this temptation a little time thereafter, when sore pressed under the same, and that was at a sacrament in the West-kirk. This was the particular piece of exercise I was then under, and the view I had to this ordinance, was to see if the Lord would take faster gripes of my soul, and if I could win at more of confirming grace in his way; for the temptation ran thus upon my spirit, that in a time of persecution I would certainly fall away, and so become a scandal to religion, and the way of God; and therefore it would be better now to give up with religion altogether. This temptation lay with something of weight upon my spirit; yet notwithstanding I ventured forward to this ordinance, and the Lord was pleased to condescend to meet with me, and that at the very table; for after I was set down, being helped to be taken up according to the nature of the work, concerning which, if the Lord will, somewhat afterwards; I was also taken up, in telling the Lord the temptation I was under, and crying for inward strengthening grace unto my soul, that I might be preserved from falling away from him: and in the very mean time I was thus exercised at the table,

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the minister then serving spoke to this purpose; Perhaps there may be some exercised souls here, who may be afraid they will fall away from Christ, if a time of persecution come. But, said he, if you rightly engaged with the Lord Jesus Christ, then you have not engaged in your own strength, but in his strength; and if you have engaged in the strength of Christ, then his grace shall be sufficient for you, and his strength shall be made perfect in weakness. And that I could say with something of confidence, that I had engaged only in the strength of Christ. This scripture came in with much power, light, and life, and did deliver me from the trouble that I had upon my heart, and I came away joying and rejoicing in God my strength; and I cannot say that I have been much troubled with this temptation since.

Yet notwithstanding of all that hitherto I met with, of the Lord's love in his gracious appearances for me, and that most evidently and particularly; yet still there remained a great deal of fears concerning my interest in the Lord Jesus Christ, which many times did flow from my unwatchfulness, neglect of duty, or some particular failings, and the Lord's being pleased to hide his face upon the account of the same. Then was it that I was troubled, and fears arose. I could not deny the Lord's work upon my soul, but yet, misbelieving Thomas-like, I would still have had more particular evidence of his love; I thought it was good to be sure: and I envied the happiness of those that had assurance of their interest in the Lord Jesus Christ; and what would I not have given to have incontestable evidences of my interest in him too? I remember a very strange passage, before a sacrament in the West-kirk. On the Saturday after the sermons, I went out to the fields for prayer and meditation: I was under great fears of my interest in the Lord Jesus Christ, greatly pressed under the same, and lying upon the ground in great agony, and fervency of spirit, wrestling for clearness of my interest in the Lord Jesus Christ, I took my Bible in my hand in prayer, and taking all to witness, that I desired to close with him, and take him for my Lord, and my righteousness, and my all; and that if he would be pleased to clear up my interest in himself, I desired through his grace to be for him, and not for another;

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and prayed that all the curses of this Bible might come upon me, if that I was not for him only and wholly. And I had it to remark, that after this the Lord more and more gradually cleared up my interest in himself. But I mention not this, that any should follow my example, in limiting the holy One of Israel, or be too peremptory or positive with him, but rather wait on him, until his own time and way of relief and outgate come. However, he was pleased to overcome my peremptoriness with his love to my soul; yet I went not about the duty of communicating at this time; and on the Monday I got a hurt in my leg, and examining what might be the language of the rod, I was convinced I was out of my duty in not communicating.

I remember one time, at a sacrament at Inveresk, I had felt nothing of life, as I thought, sensibly upon my spirit. When Mr Grierison was preaching, all the time he was explaining his text and doctrine, I could not understand nor take up any thing, so dead and like a beast was I; and thought within myself, I might have been better at home than here. Just when I was thus thinking, he was come to his application; and said he, Perhaps some poor thing is saying, they have got no good for their coming here to-day. But, added he, what know you but the Lord hath conveyed something unto your soul secretly? And if ever I was sensible of any thing, surely I felt more of inward strength after that occasion, more inward love to God, and his way, more of delight in, and strength for duty.

I remember at an occasion in North Leith, I was designing to go about the work of keeping up the remembrance of the dying love of our only Lord Jesus Christ. I could not win on the fast-day, being at my apprenticeship; but getting liberty upon the Saturday, I went; and after sermons, I retired to the fields, and in prayer endeavoured to acknowledge all sins that my conscience could charge me with; for this was my usual practice before I went about that work; as also anew receiving the Lord Jesus Christ, and God in him, as if I had never done it before, and other exercises I was convinced was my duty. But ah great deadness! I could find nothing of life nor liberty at all in prayer. I thought God had

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holly forsaken me. And after some time spent in prayer to no purpose at all, my heart remaining sunk, dead, and flat, I took my Bible to read upon it, to see if the Lord would be pleased to come into my soul by that door: and the Lord was pleased to lead me to the strength of Isaiah, and reading many great promises therein, yet felt I no satisfaction; but when I was reading the fourth verse, the Lord came along with it, with the greatest power, light, life imaginable, "Surely, shall one say, in the Lord have I righteousness and strength.---In the Lord shall all the seed of Israel be justified, and shall glory." The tongues of angels and men cannot tell what I found in these words; and when I had so found them, I did eat them, and they were to me the joy and rejoicing of my heart. For, 1. I felt liberty in prayer; when duty went off my hand pleasantly, and with the greatest delight. 2. I got a new discovery, with more sweetness and satisfaction than ever, that my complete rest was in my Lord Jesus Christ, that he was the Lord of my righteousness and strength; and my soul acquiesced in him sweetly, that I had righteousness in him, and him only, to justify me before God his Father; and I was made to look for strength from him, for to enable me to the performance of every duty. I felt more this night of the real sensible sweetness of religion, than I had done for a considerable time before; the Lord did reveal himself, what for a God he was, to my soul more than ever; and he was pleased to draw out my soul after himself, in a most lively sweet way, as I came home singing, praising, glorying, triumphing in the Lord my righteousness and strength. My tongue cannot utter what sweetness I felt upon my soul; I got a good meal, which is yet savoury to me, though it be many years since; and I went forward in the work very cheerfully, and did feel something of life, especially when the minister that was serving the table was speaking, What would some of you give for to have had such a meal, such a feast, when you was roaring under the desperate thoughts of a lost state? Sure I am, I would have given a thousand worlds; yea, what would I not then have given for any notices of mercy to my soul? Sometime after I tell from the liveliness, sweetness, and joyfulness

joyfulness of this frame, it did not continue long as to its measure, and I fell to my old trade of doubtings and fears again. By this time Mr Grierson was come to be minister in our kirk, and was in it near two years or thereabout; but I cannot say that my soul prospered under his ministry, although I had a great love for him, and never got much good save the time already mentioned; and another time, that he was the instrument of comfort to my soul, when serving a table at South Leith, before I went to it. The Lord was pleased to bear in upon my spirit that word, "Thine eyes shall see" "the King in his beauty, and the land that is afar off;" and that scripture, "There I will meet with you:" and I cannot say but I felt the outmaking of the promises; and he spoke some words that were made useful to the spiritual exercise of my soul then, but I remember not what they were. For ordinary I attended the College-kirk, and had challenges of conscience if I went any where else, this being my parish-kirk, although I felt little prospering of soul, but would come away more dead than I went. I desire to attribute nothing to ministers one more than another, but to look upon all as instruments in the hand of the great God; though sometimes it pleases our Lord to honour some more than another, to do good to some souls.

When I was in George Heriot's hospital, the Lord was pleased to work a concern about my soul's salvation; and Mr Hart being very instrumental, and very useful in the beginning of the work, and having heard him both with joy and sorrow, I had earnest desires to hear him again. And one time after a sacrament in the town, about the year 1712, I do not positively mind however what I met with there is fresh upon my spirit. I was then still in doubts about my interest in the Lord Jesus Christ, I could not when I went to duty, call God my God at this time; and if I had aimed at it, I thought I had always a challenge for the same, which was very weighty and burdensome unto me. Well, it pleased God to meet with me at that time. I went to hear him; the text he was insisting upon was Psal. xvi. 2. "O my soul, thou hast said unto the Lord, Thou art my Lord. The head that he insisted upon was to this purpose, the

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marks of those that might warrantably call the Lord their Lord. He spoke concerning the soul's seeing his ruinous and lost estate by nature, and sin being made bitter unto him, and his seeing no help in himself, nor in any creature; as also his getting a discovery of the Lord Jesus Christ as the Saviour of lost sinners, and the soul's being well pleased with the way of life and salvation in and through him, and the soul's being determined to close with him upon his own terms, and resting and relying upon him for life and salvation; and several other things he spoke of as marks, which I do not remember. He said, if we could say that the Lord had wrought these in us, we might warrantably call the Lord our Lord. Sure I am, the Lord bearing me witness, there was nothing that was then spoken, (to the praise of the riches of free grace be it), but what I could then say, the Lord had given me experience upon my soul; and there was so much light and life that attended that discourse upon my soul, that the Lord was pleased powerfully to convince me from his word of my interest in himself, letting me see that these very marks he had wrought in and upon my soul, the which I could not deny, nor durst not, and that God in Christ has indeed met with my soul over the belly of all enemies. And I cannot say that I have had such fears about my interest in himself as formerly; and after that I could go to God in prayer, and with somewhat of joy and confidence could say, *My God in my own Lord Jesus Christ.* O but this was sweet unto my soul, after such a long night of deep exercises as he was pleased to exercise me with. O glory, glory, eternal hallelujahs be unto my God in my Lord Jesus Christ, for all the various ways he has been pleased for to take with me in bringing me unto himself: though they were deep, bitter, and most distressing when under them; yet now they are all sweet and comfortable unto my soul upon a reflection. Have I not now the greatest reason imaginable, or to begin my everlasting song of praise, and eternal hallelujahs, which I hope to sing throughout eternity, even unto him who hath loved me, and washed me in his own blood from my sins, and hath made me a king and priest unto God and his Father? To whom be glory and dominion for ever and ever. Amen, and amen.

Now this was the way and manner that the Lord was pleased to bring my soul unto the knowledge or assurance of my interest in himself, in his love and favour, in and through my only Lord Jesus Christ, and that by his word and Spirit. And ever since he has been pleased to cause the day grow more and more bright upon my soul, so that I have a heaven upon earth, and dare not call into question my interest in the love and favour of my God in my Lord Jesus Christ, and that notwithstanding he is pleased for to withdraw from me as to his sensible presence sometimes, and that for holy and wise ends known unto himself, which he is pleased also to make me know, and teaches me many spiritual lessons by his withdrawing; and yet in the mean time when he does withdraw, he teaches me to follow the example of my Lord Jesus Christ upon the cross, to cry unto himself under all hidings and withdrawals, "My God, my God, why hast thou forsaken me?" So that notwithstanding of all my failures, shortcomings in heart and practice, and his withdrawing from me both in sovereignty, and on account of my sins and follies, yet I never durst call in question my interest in himself, but that he is my Lord and my God, and durst not deny but that he has wrought a real work of grace upon my soul.

Now after this I was more and more confirmed in my interest in God as my God, in and through my Lord Jesus Christ, and was instructed to apply unto God as my God more and more distinctly, for he was pleased to lead me to hear many of his sent servants, who most distinctly preached the Lord Jesus Christ, and the way of life and salvation in and through him, and how to live upon him by faith, and the way of improving of him. I cannot but remark, that the Lord has met most remarkably with my soul, in that he has made me see that the work he has been pleased to work upon my soul, exactly agrees with the description he is pleased to give concerning the operations of his Spirit upon the hearts of his children in his word; so as face answereth face in the glass. The Lord by his Spirit from day to day makes me see this.

At this time however there was one thing that was very straitening and burdensome unto my soul, and that was, the devil very often vexed my spirit with the thought

that he had formerly overcome me by his temptation before mentioned, and the upcastings of the same were uneasy to my spirit, and I thought I would never overcome the same in time, and especially at death, notwithstanding I had the solid impressions that it was pardoned, and washed away in the blood of the Lord Jesus Christ. Yet the Lord was pleased to pity me even as to this also, and did deliver me from the same. There was an occasion at Carnock, being the first year I went there, where Mr Hogg was minister. I have got much soul edification and confirmation in that bounds, and at Airth together. But at this occasion the Lord met with me, confirming me of my interest in himself, and was pleased for to deliver me from this heavy weight that lay upon my spirit, that so disheartened and bereaved me of comfort. I had formerly laid it forth before the Lord, but had not got that deliverance from it I would have had. But in this ordinance, this, with other particulars I had for to remove, I was helped to lay before him at the table; and in the mean time I was laying it forth before the Lord, Mr Hamilton minister of Airth, spoke most particularly to the present case of my soul, as if I had told him. Even you who have been tempted and overcome by Satan, I hold forth the Lord Jesus Christ as the sole and only remedy unto you; now take fast gripes of him for curing and for restoring you again. To this purpose he spoke very lively and suitably to my soul's case; and my soul was drawn out in a most lively manner after him, who was holden forth as the brazen serpent for the curing of all stings; and I really felt curing and healing unto my soul, and went away with much joy and rejoicing of spirit, as having got the complete victory over Satan; and I cannot say that I have had much uneasiness in my spirit since about the same.

I cannot say but I have had much edification and soul-confirmation at Culrose, by Mr Mair and Mr Culbert. The first time I went there I think was the Sabbath before the black oath of abjuration was taken, and I was very much comforted and confirmed by Mr Plenderleith's discourse upon the Saturday, preaching upon these words, "And to her was granted, that she should be arrayed in fine linen, clean and white: for the fine

“ linen is the righteousness of saints : ” but especially Mr Culbert’s sermon on Sabbath in the afternoon, was made remarkably useful unto my soul ; he preached upon these words, Zech. iii. 2. “ And the Lord said unto “ Satan, The Lord rebuke thee, O Satan, even the “ Lord that hath chosen Jerusalem, rebuke thee : is not “ this a brand pluckt out of the fire ? ” He was helped to hold forth the marks of those that were brought out of a natural estate into a state of grace, or who they were that were pluckt out of the fire. I was much refreshed and comforted by this discourse, and also more confirmed in the faith of my interest in the Lord Jesus Christ ; for I was made to see, that these very marks were wrought in and upon my soul, that he held forth from the word to be the marks of those that were pluckt out of the burning. My heart was made to sing and rejoice in the Lord as my God and portion, and that with more and more cheerfulness of soul.

The Lord hath most wonderfully cleared up my interest in himself, in his love and favour in and through his Son by his Spirit ; for I cannot say but that he has met with me in ordinances, and that most particularly ; for ordinary what was the present piece of exercise of my soul, I met with something very suitable unto the same. How, O my soul, when in darkness about some word or truth, has it been cleared up unto me ; so that there has been more distinct uptaking of the same ! Thus I have been greatly confirmed in the faith of the truths of the gospel, that they are of God. When I have been exercised with some truths upon my spirit, and have had great difficulty to understand them, then I met with them in the word preached, and had them there cleared up unto my soul, I then also went to the more distinct faith of them. And so I have observed the kind hand of my God in my Lord Jesus Christ by his Spirit, edifying, instructing, and confirming my soul in the truths of the gospel. And how, O my soul, have I found my God by his Spirit coming in to my soul most suitably, most sensibly, and most efficaciously and powerfully, with words of grace in the time of need, whereby I have been quickened, revived, and caused to hope upon the word of promise !

About this time I was mostly given to retirement, and being alone, as I was under all the former pieces of exercise, and all the time of my apprenticeship. But after it was done, or thereabout, there were some inclinations found in me after Christian company. I was then very bashful, and could not use freedom to make acquaintance with any. But one Sabbath-night I remember, being in the hospital at exercise at the foot of Leith-wynd, before the minister came in, I fell in converse with a pious young lad; and what was worthy of remark, the discourse we had, came to be substance of the minister's discourse that night. And many times, when I have been aiming at discoursing about any point in religion, I have found it in sermons; and so have got more distinct uptaking of the truths, and that to the more edification, confirmation, comfort, and strengthening of my soul in the way of the Lord. But I said to the lad after sermon, to this purpose, it is a sore matter that there were not more Christian converse one with another. He answered me, that he, and some few others, had a meeting once in the week for prayer and converse, and if I pleased I might join with them. And I having now secret inclinations to be in Christian company, proposed my willingness for to join with them, all parties being content. So one came for me to take me to the place of meeting. But you will not true, after I had given my consent to go, how the devil vexed me, and corruption together, telling me, I would sicken the duty, and had not sense nor understanding for to pray in public before others. Thus many foolish thoughts entered my heart, which did molest me. But this put me to my prayers, and I went out to the fields I remember, and did lay out my present circumstance before him, and he was pleased to remove any thing that was vexing unto my spirit by that sweet word, Psal. xxvii. 14. "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." So this afforded present comfort and relief, and I went forward, and being helped, joined with very much satisfaction for some time. But the black oath of abjuration was among our ministers, and as it has done no good service to the poor church of Scotland, so it did no good to us either,

far

for we came not to agree in our judgments concerning the practice of our minister in the same. So our meeting broke up for a time; and I was desirous for to be joined unto another, and if possible, with more experienced and standing Christians. The place that we met in, was in a Christian widow woman's house in the Canongate, and she was well acquaint with other Christians. I desired her to speak unto some of them for me, if that I might win in to Christian fellowship again, which I had an entire love and affection for. And one night I met with a noble Christian, William Christie, who spoke for me to his meeting. This meeting consisted of more in number, and were of greater standing, experience, and learning; and if I was diffculted in joining with the former, I was as much feared about my joining with this. But I was helped to lay out my present case unto the Lord; and at that time, though it be many years since, I remember an exercise in Mrs Campbell's in the Westbow, when I went to the Lord, and prayed, and sought his presence with me, and that he would grant me that night in the exercise a token for good, that I might expect his presence with me, to carry me honestly through what work he called to. That night Mr Plenderleth insisted upon these words, Ezek. xxix. 21. "And I will give thee the opening of the mouth in the midst of them, and they shall know that I am the Lord." Whenever I heard the text, there came so much light and life in and with the same, that all fear and perplexity was removed from my spirit, and I was very much strengthened by the same. So I went forward with something of assurance of his presence founded upon his word of promise; and did actually feel the outmaking of his word of promise, unto my soul's sweet experience: and I remarked the first night I went to the society, one Mr Moffat went about duty first, and he read that 118th Psalm, and sang the two last verses, which two verses I had felt sweet by the Lord in the night of my conversion, and they were again made sweet to me that night, which I took from the Lord as an evidence that he made me welcome. The members of the meeting used to shake hands with them that first joined with them, but they did it not with me that night, being young. I had not much out-

ward

ward appearance, and was silly-like in my body; but I rejoiced. for I thought that the Lord made me welcome. The next night we met, they desired me to go about duty; and indeed the Lord fulfilled his word of promise unto me, and was pleased to give me the opening of the mouth in the midst of them, which they were made to acknowledge, and that by him that prayed next, who praised the Lord for what they felt. After that their hearts were knit to me, and used all familiarity towards me, and made me welcome. I write this to the glory of my God in my Lord Jesus Christ. I have joined in this meeting ever since, and that with the greatest satisfaction, and have found very much of the Lord both in joining and performing of duty, and have got very much upbuilding and strengthening by questions discoursed upon. So that I have very much to speak to the commendation of joining one with another in serving the Lord, and that both by night and by day. I have great reason to bless the Lord, that in the conduct of his providence he has made me acquaint with such serious exercised Christians, in whose fellowship and company I have had much spiritual profit and advantage.

A reflection upon the Lord's way of dealing with me, since he was pleased to clear up my interest in himself.

I Have it to remark, as to the Lord's way with me, since at first he was pleased to take an effectual dealing with my soul, until he was pleased to clear up my interest in himself, that he has been pleased to deal with me, as the nurse with the young child, in laying food to my hand, and also putting it in my mouth. He was pleased to visit me under my exercises, and that in a most particular way, bearing me up under them, and delivering me from them. But since my interest was cleared up in himself, he makes me cry and seek for my food; yet much of his real and sensible love have I felt in and upon my spirit. I desire to record it to the praise of the riches of his grace unto my soul; although I cannot condescend

descend particularly as to what the Lord has been pleased to give me to experience of his love these five or six years bypast, both in ordinances ordinary and more extraordinary, as also in my ordinary life and conversation; but most really, and most sensibly has he been pleased for to meet with my soul; glory, glory to my God in my Lord Jesus Christ. But the particular places where he has been pleased for to meet with me, both in prayer in the fields, and at communion-occasions, are yet very sweet and refreshful unto my spirit. How may I set up my Ebenezer! many a Bethel and Peniel have I had. O my soul, remember Carnock, Airth, Dunfermline, Torryburn, Culrose, South-ferry, Abercorn, Gladsmuir, and the Tolbooth-kirk, what of the Lord thou hast found there. O how much soul-sweetness have I found in my Lord's service! O for a heart and tongue, and the help of the Spirit of my Lord and my God, to commend my Lord Jesus Christ, and his sweet service! Sure I am, he has been a good Master to me. He does indeed work all his works in his children, and all their works for them; he bears all their charges, and that my soul knows right well, when I am made to reflect, and take a look of the low circumstances that the Lord in the depth of his wisdom was pleased to plunge my soul into. But now I cannot but remark, and that with pleasure and delight, that there was a secret hand, a gracious hand secretly bearing me up, and carrying me from one step to another, until he brought me unto himself, and cleared up my interest in his love. And ever since he has been a most kind and gracious God unto me, in and through my Lord Jesus Christ; his love to my soul cannot be conceived, the tongues of angels cannot express the same, far less of men, as really it is, yea even what he hath given me to experience of the same. O what soul-sweetness, what soul-refreshment; O what soul satisfaction is there in his presence! O what for a heaven is it for a soul to know that they are interested in the Lord Jesus Christ! Verily, eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, what the Lord hath laid up for them that fear him, yea even what he bestows upon his children here-away. O what must heaven be, that glorious place a-

bove,

ve, where God is perfectly enjoyed by his children,  
 when his crumbs and off-fallings are so sweet, that fall  
 from his table above unto his children in this his cot-  
 touse below! O what soul-sensible, heavenly, spiritual  
 discoveries must they have of God in Jesus Christ; and  
 how sweet and soul-refreshful must he be in the higher  
 house, when the far off views of him by faith are so refresh-  
 ing unto his children hereaway! Whom having not seen,  
 through grace I desire to love: in whom, though now I  
 see him not, yet through grace I desire to believe, and  
 through grace I desire to joy with joy unspeakable, and  
 full of glory. My Lord Jesus Christ is Lord of his own  
 grace and fulness, and he takes the time and mea-  
 sure of letting out of the same in his own hand. I can-  
 not say that ever I was at a solemn occasion, but what I  
 met with something most particular one way or another,  
 either as to conviction of sins, or humblings upon the  
 account of sins; in a word, either as to the discoveries  
 of myself, or of my Lord Jesus Christ unto me. The  
 Lord has been most kind indeed, since he has been plea-  
 sed for to clear up my interest in himself: yet I have  
 had my ups and downs, my flowings and ebbings, my  
 lights and my days, as other Christians have: and I  
 think I have won at more stability and rootedness in the  
 way of my God under his hidings, than when I have had  
 more of his sensible presence. And however deadness,  
 darkness, Atheism, and unbelief prevailed in and over  
 me, yet I never durst raze the foundation for these se-  
 veral years; for when I was not at the life of assurance  
 and joy. I have won unto the creditable life of faith.  
 And O but it be a blessed life! Glory to my God in my  
 Lord Jesus Christ for my acquaintance with it! O but it  
 be a sweet life, and a life that brings most glory to God  
 in Christ Jesus my Lord! O glory be unto God the  
 Father, who in the depth of his infinite wisdom, was  
 pleased to contrive such a glorious way of salvation in  
 and through our Lord Jesus Christ, my Immanuel,  
 God man! O glory to God in Jesus Christ, who was  
 pleased to pass by angels that had sinned, and did look  
 upon a certain number of ruined, lost, fallen mankind,  
 and did find out a Saviour, Christ Jesus the Lord, for  
 them! Glory, glory to God the Father, who was  
 pleased

pleased to pass by the wise and prudent, the mighty and noble of mankind, and was pleased in his infinite love and wisdom, to pitch upon, and make choice of the foolish things of the world, to confound the wise! Glory to him for chusing the weak things of the world, to confound the things that are mighty, and base things of the world, and things that are despised, hath my God in Christ chosen, yea the things that are not hath he chosen, to bring to nought the things that are, that no flesh should glory in his presence. Sure I am, I have no reason to boast; no, no, who am one of the vilest of all he hath chosen. I desire, through grace, for to subscribe myself an eternal dyvour, and debtor unto rich, rich, free, free grace, in my sweetest, sweetest, loving, loving God, in my only Lord Jesus Christ. O glory unto my Lord Jesus Christ, who did take in hand this great work of redeeming an elect number of lost sinners, and me among them! O my soul, bless, praise, praise my Lord Jesus Christ, the darling of heaven, the Father's well-beloved, who was eternally by him, as one brought up with him, who was daily his delight, rejoicing always before him. Glory to him, that ever he rejoiced in the habitable parts of the earth, and that ever his delights were with the sons of men; that so he might cause those that he loveth inherit substance, and fill their treasures! O glory to my Lord Jesus Christ, that ever he should divest himself, as it were, for a time of that glory that he had eternally with the Father, and according to the covenant of redemption betwixt God the Father and him, should have, in the fulness of time, taken upon him the rags of our humanity, and therein should have done and suffered whatever was necessary to the redemption and salvation of my soul, and of all that the Father gave unto him to be saved by him! O love, love, love unspeakable, unparallelled incomprehensible! O the height! O the depth! O the breadth and length of the love of God in Christ, to a number of undone sinners, and my soul in particular! O Lord my God, by thy Spirit cure my unbelief. I desire to believe, that the glorious second person of the ever-blessed and adorable Trinity, my Lord Jesus Christ, did undertake the work of salvation contrived by God

his

Father, and go into all the terms thereof, and hath  
 my nature answered all the demands of law and justice  
 the room and stead of my soul, and all that the Fa-  
 ther gave unto him to be saved by him; and that he has  
 washed transgression, and made an end of sin, and made  
 conciliation for iniquity, and that he has brought in  
 everlasting righteousness. I declare before heaven  
 and earth most solemnly, that I know no other way of  
 salvation but in and through the perfect righteousness of  
 my Immanuel, God-man. I desire through grace to be  
 well pleased with this way of salvation, and through  
 grace desires to accept of him, and rest upon him, who of  
 God the Father is made unto me wisdom, righteousness,  
 sanctification, and complete redemption. And my soul de-  
 sires to ascribe eternal praise unto the ever-blessed Spirit of  
 all grace, for discovering unto me my lost and undone e-  
 state by nature, and opening my eyes, letting me see sal-  
 vation only in my Lord Jesus Christ; and for working  
 the habits of grace in my soul, and drawing out my soul  
 by the power of his grace, making me embrace and re-  
 ceive the person of my Lord Jesus Christ for reconcilia-  
 tion with God his Father, and eternal salvation in and  
 through him. And glory to the ever-blessed Spirit, for  
 discovering more and more of the fulness of Christ Jesus  
 my Lord, and making me come with my emptiness unto  
 his fulness; and glory unto him, that he is pleased to  
 set out of his fulness unto my soul. To One in three,  
 and Three in one, be all glory, praise, praise. Allelujah,  
 Allelujah. Amen, amen.

[When he was but about twenty four or twenty-five  
 years of age, not having attained much knowledge and  
 experience, the consideration of what God had done for  
 him, in delivering him from such fears and anguish of  
 soul, as he had long been exercised with, and had been  
 graciously pleased to manifest himself to him, as reconci-  
 led in and by Christ, in so remarkable and distinguishing  
 manner, he appears to have been filled with love and  
 zeal for the glory of God, the truths of the gospel, and  
 interests of religion. Satan, that subtle and deceit-  
 ful enemy, took the advantage of him, and pressed him  
 forward, by suggesting many seemingly pertinent and

suitable texts of scripture, which he was not aware of  
 coming from him, thereby stirring him up, and exciting  
 him to undertake some things in favour of religion  
 suitable for his station. But by advising with a friend  
 eminent in it, discovering to him that Satan had taken the ad-  
 vantage of his zeal, and advised him to compare these scrip-  
 tures suggested to him with other scriptures, and pray  
 for the teaching of the Spirit of God, and he might  
 come to see his mistake; which advice damped his spi-  
 rit; but by taking it, he came to see his error, for which  
 he expressed much thankfulness to God, in not leaving  
 him to say or do any thing that might have brought  
 reproach on religion, stumbled others, and reproached  
 his own character. Soon after the Lord led him to hear  
 Mr Kid preach on Luke xxii. 31. 32. "Simon, Simon  
 "behold, Satan hath desired to have you, that he might  
 "sift you as wheat: but I have prayed for thee, that  
 "thy faith fail not; and when thou art converted,  
 "strengthen thy brethren." He said it was such a call  
 to him, as the angel made to Abraham, Stop, stop, go no fur-  
 ther, for now I know thou lovest God, &c. He had al-  
 been forward with several other eminently religious per-  
 sons, who remonstrate against the presbytery of Edin-  
 burgh, and he had conferences with some of them, on the  
 subject of taking away so many of the sermons they were  
 accustomed to have about communion-occasions, and  
 their appointing to each minister fixed times of the year  
 for the celebration of that ordinance; the establishing of  
 which affected him so much, that for a few times he did  
 not join in that ordinance in Edinburgh, but went to  
 some places of the country where he knew the most emi-  
 nently godly ministers were to be found, and there joined  
 ed. I shall recite his own words as he expresses himself.]

Before I shut this piece of trial, I cannot but say, the  
 devil finding he lost his prey, and that his design against  
 the temptation was broken; for I find upon reflection he  
 endeavoured to push me forward, that he might break  
 my reputation, little worth as it is, and that he might  
 break my peace, and make me a scandal to religion, so  
 to be evil spoken of on my account, but through my Cap-  
 tain I got the victory over this temptation. Then Satan  
 endeavoured

leavoured to attack me another way, tempting me to  
 off my Christian companions, telling me, I need not  
 near them, for they would cast me off, and not receive  
 as before, nor believe what I said in religious mat-  
 s. Many suggestions to this purpose were cast into  
 mind, but I was helped to go, notwithstanding all  
 opposition he made, let them speak or say of me what  
 they would. But my God in Christ by his Spirit by means of  
 these temptations hath struck at a predominant evil in me,  
 that I have been groaning under these many years, and no  
 doubt these things have been permitted for my humilia-  
 tion, to be a preservative from vanity and lightness of  
 heart, on the account of what he has done in me and for me,  
 that I be not lifted up on the account of being favoured with  
 former experiences. I think I may say with the apostle,  
 that I should be exalted above measure, on the account of  
 him, therefore the messenger of Satan was permitted to  
 tempt me. God hath delivered me from this trial, and  
 made his grace sufficient for me, and his strength  
 perfected in my weakness. Gladly therefore will I re-  
 ceive in my infirmities, that the power of Christ may rest  
 on me. I have got good days since that trial, both at  
 communions, and private exercises; much sweetness  
 in these texts, 1 Pet. i. 6. "Wherein ye greatly re-  
 joice, though now for a season (if need be) ye are in heav-  
 yness through manifold temptations." And John xiv.  
 "Because I live, ye shall live also." O glory to  
 Captain, the enemy must first kill him, before  
 he can kill me! And that text, "O woman, great is  
 thy faith." I think that trial hath been ordered of my  
 God for the trial of my faith: and glory to God, though  
 that I was minded to do was difficult, I shewed no back-  
 wardness till I was convinced I was mistaken. I cannot  
 but be by a remark upon Mr Brisbane's sermon last night,  
 indeed it was a sermon preached in season to my soul;  
 the text was, Is. xxxv. 3. 4. "Strengthen ye the  
 weak hands, and confirm the feeble knees. Say  
 to them that are of a fearful heart, Be strong, fear  
 not: behold, your God will come with vengeance,  
 even God with a recompence, he will come and save  
 you." This sermon was closely preached to my soul's  
 state, as if it had been only preached for me, it was so

applicable to me. He said first, that it was the duty of gospel-ministers to strengthen the hands, and then gave the characters of those whose hands he ought to strengthen. 1<sup>st</sup> Mark of them, they were thoughtful persons, inwardly exercised. 2<sup>dly</sup>, They had some measure of knowledge. 3<sup>dly</sup>, They were taken up about the interests of the Lord Jesus Christ. These diseases, he said, were not deadly. All these marks I could not deny, especially the last, even running into an extreme in my zeal for the interest of my Lord Jesus Christ. I must say, to the glory of my God in Christ, my soul was strengthened, comforted, and encouraged by the abundant consolation that man of God was helped to offer from that text, which I also was enabled to take. And I cannot but remark another most suitable word he preached upon. Gen. xxii. 14. "And Abraham called the name of that place JEHOVAH-JIREH: as it is said to this day, In the mount of the Lord it shall be seen." O have I not found the Lord most remarkably appearing in my behalf! O how seasonably has he appeared for me! and O what of his love and wisdom has he discovered to my soul, as a covenant-keeping God! I shall yet remark some lessons the Lord taught me by that trial I have mentioned. I think he hath taught me I ought to keep my station, and not go out of my rank. God is a God of order, and he would have all that are his soldiers, and enlisted under his banner, for to understand their rank and station, and to keep it. It is criminal for a soldier to usurp the office and rank of a captain. To know the particular duties that belong to one's station, is a great attainment. O that God by his Spirit would more and more instruct me to know and do his will in every respect!

September 23. 1722. The Lord hath been pleased to enlighten and instruct me more and more, concerning the eternal counsels of his love to me in particular, and to discover to me within these few months, his mind and will in most of these scriptures which were impressed upon my mind. I have been trained up, and have had experience of manifold temptations, dreadful suggestions of Satan, the black angel of the bottomless pit; but I then did not apprehend him as an angel of light; and there

fore I made application to my God in Christ, that he would give me to know somewhat of the real difference betwixt his Spirit's coming in with a word for my support and comfort, and the devil's suggestions to deceive and mislead me; and I have been made to see and find, that the Lord is the hearer and answerer of prayer. Indeed I have got my fill of scriptures of the devil's suggesting. We may see that the children of grace may seek many things which they do not rightly take up or understand, and are often ignorant of God's manner of working, which he is pleased to take, in giving them the return of their prayers. Had I been apprehensive that these scriptures, which were suggested to me when under temptation, had come from Satan as an angel of light, sure I would not have been so earnest in prayer, and so taken up as I was. I remember of two times in particular that I did apply to God in prayer concerning that matter; each of these times I had something of life and light, and also had some confidence of hearing and answering; yet as to the way and manner of answer, I left to the sovereignty of God. All the time I was under that delusive spirit, I did not conceive that Satan had a hand in these suggestions of scripture, it never entered in my mind all the time, or until a considerable time after I was fully recovered. And after I was recovered out of it, I sought unto the Lord by prayer, if it would please him to discover the ends and designs why I was so left under the power of Satan coming as an angel of light, and he suffered so far to prevail with me. Then were my eyes opened, and it came forth into my mind, the time when, the matter and manner of my prayer, at these two times, as if they had been newly performed. It may be expected, that I should write more particularly concerning the difference, as it appeared to me, between the devil's sophistry, and the teaching of the Spirit. But I forbear at the time. I chuse at the time rather to pursue what I principally intended. And O that I may be enabled, by the Spirit of my God in Christ giving light and life, and bringing things to my remembrance, according to his word of promise, John xiv. to carry me on in the important work, so that it be for his glory. My design was, to make a serious inquiry into the solidity and validity of

the work of the Spirit of God in my own soul, as already narrated in some measure. Considering that God in his providence has hitherto occupied my hand, having little time, whereby I have been diverted from my purposed design, a considerable time since formed, and considering the darkness and depths I have been many a time in since, it may be thought the work might be much marred on these accounts. But I hope I shall find it otherwise, for my God in Christ has more and more discovered his infinite love, wisdom, goodness, power, and faithfulness through Christ to my soul, and consequently more and more for setting forth the high praise of the riches, freedom, and sovereignty of his grace in Christ to my soul. Good reason have I for to do so. Therefore in dependence on that fulness of grace treasured in Christ, my Lord, Head, and Husband, who is my treasure, my fulness, my all in all, I seek and hope for all needful supplies, to be communicate by the Spirit of all grace, for carrying me through my proposed design, looking and hoping for to be directed by his influences to method and matter, he bringing all things to my remembrance; and I through grace shall give to the One in three, and Three in one, all the praise, to whom alone it is due. Amen, and amen.

The design purposed, for examination and trial, according to the word of God, in order to know the solidity of the state of my own soul.

**T**HE method which at present I have in view, pursuing this work, through grace, is to cast the same into the mould and frame of a dialogue, betwixt a master and a scholar. And this method I incline to the more, if the Lord shall be pleased to carry me through, because I have found it take with myself, and also it has been the method wherein I myself have had most edification, to wit, by way of questions and answers.

do therefore in the sincerity of my heart intreat, that God in Christ by his Spirit in me may be as the master, and I the scholar. And O that he would search and try me: Try heart and reins, O God. It will not, I hope, be amiss, in a homely way, after the manner of men, to introduce this work in the following manner. I shall make the supposition of the scholar's going into the presence of his master, and with all gravity and becoming reverence saluting him; the friendly conversation is thus begun.

*Master. Quest.* How are all matters with you?

*Scholar. Answ.* Sir, your question is very important, deep, and large.

*M.* How so?

*S.* Sir,

I humbly conceive, that it would take one much farther advanced than I am to solve the question; for at the first view to me it would seem for to say as much as, how all matters temporally are with you, and also how are all matters spiritually? Sir, I may in some measure guess at, and tell you how matters are with me externally. And indeed this would be a large field, to hold forth the love, goodness, and mercy of God in Christ, in giving me a rational being. And I cannot but say, that there is a height, depth, breadth, and length of love, mercy, and good-will, which I have reason to conceive he bears towards me even externally, in preserving me through the dangers of an infant-state, in giving me health, and any measure of strength of body, in preserving from pains, diseases, fevers, and manifold sicknesses, which I see others of my fellow creatures actually trysted with; and also that he feeds me, and clothes me so comfortably, when others are in want, poverty, and nakedness; all which, and much more there is of mercy and kindness in my lot externally; for all which through grace I desire to be made most thankful. Yet, Sir, I fear to tell you how all matters are with me spiritually; that will be found the most hard and difficult part of the question, especially considering that I am but young, and a scholar; to resolve this part of the question, belongs unto old men in Christ.

*M.* But you know that the time is short, and that death is certain; and what know you how soon you may be called hence, to give an account unto the Judge of all the earth? You see that a great part of man-

kind

kind die before they come unto your age; and is it not then time, high time, for you to know how all matters are with you, as to your soul's eternal concerns, before death put the summons in your hands, for to go and appear before the great Judge, to give an account how matters are with you? I acknowledge that the question is very material, and of great consequence, therefore it concerns you greatly for to put the question unto yourself, that so in time you may get it resolved, and put out of doubt, before death come, for there is no work nor device in the grave, where shortly you will go, no mending of matters there; as the tree falleth, there it will lie. If you be interested in Christ, then happy will you be eternally; if you be not, you have reason to fear wrath, and that eternally. And therefore you ought not to delay examination, and put off trial, but speedily to set about the same: and for your encouragement, you read in scripture, of many of the saints, who have been brought up unto a full assurance of their interest in God's love and favour, in and through his Son, our Lord Jesus Christ, by the Spirit of all grace. How sweetly does David sing and rejoice in the end of his days, in that God made with him a well-ordered covenant in all things and sure; this was all his desire, and comfort, 2 Sam. xxiii. 5. and through his life, how did he encourage himself in the Lord his God, in his distress and trials? O sure it is sweet and comfortable, under all trials and afflictions, when souls can go unto God as their own God in Christ, and say, "O my God, my soul is cast down within me," Psal. xlii. 6. "My Rock, my fortress, my deliverer, my strength," Psal. xviii. 2. Through manifold places of the Psalms, both when the Lord frowns, and when he shines upon him, how does he run unto God as his own God in Christ? So that assurance is attainable. And that believers may win to know how matters are with their souls, even in time, you see for further proof, Job could say, "I know that my Redeemer liveth," chap xix. 25. And St Paul could say, "Whose I am, and whom I serve;" and, "I know that he is able to keep that good thing which I have committed unto him against that day." Now you see what high and great lengths these, and many

others

others have attained unto in scripture. And were it not for spending of time, I could tell you of many, though not recorded in scripture, who did arrive at a great degree of assurance of their interest in Christ, and desirable evidence concerning a work of grace wrought in their souls. But I hope you are convinced that it is a thing attainable, and also that it is your duty for to press after the same. And let me tell you, you cannot be diligent and exercised enough about the same. O therefore give heart and hand to the work, to know how all matters are with your soul. I have observed you for to be a professor of religion for a considerable time, and also that you are taken up about prayer; and I have observed something in and about you somewhat singular from other professors; and I would fain hope that there is some good thing in you towards the Lord God of Israel; and therefore in charity I am bound to believe that there is something to be found in and about you, more than a mere profession of religion; consequently I would not have you smother, lay up in a napkin, nor yet to deny the grace of God bestowed upon you, or wrought in you, by his Spirit; it is of very dangerous consequence, so to do; they that trade with their talents, gifts, or graces, right improvement of them tends to the increase of them; and it is only in the way of improving of them, that we can expect to have them increased; therefore I would have you for to follow the example of David, Psal. lxvi. 16. "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." Declare what he hath done for your soul, spread the fame of his great name, in telling of his mighty work wrought in and upon your soul; like those in the days of his flesh, who were cured of him, who spread abroad his fame: do not rob him of his glory, by hiding his grace, or denying the same.

S. Sir, I most readily acknowledge, that death is certain, and how soon the summons to flit and remove may be put in my hand, I know not; as also, that matters should be set in order, concerning the eternal welfare of my precious soul, that so nothing may be found wanting against that day, when I shall be called to give up my accounts concerning my stewardship. I am also convinced, that persons in Christ may attain unto

unto assurance of their interest in him, and consequently of their eternal salvation in and through him, on the account of his blood and righteousness, which I do own to be the alone procuring cause of the justification, and eternal salvation of any of the sinners of mankind. I cannot but also own, that I have been a professor of the way of God, and godliness, for many years, and that the Lord of his goodness was pleased for to make me to be taken up with a concern about my precious soul somewhat early. But, Sir, you know it is commonly said, Soon ripe, soon rotten; and what reason have I for to have my fears, that although I have had a profession of religion from a child, that matters spiritual are not all so right as they should be? And therefore I humbly acknowledge, that your advice for to examine and try how all matters are with me is very seasonable and pertinent, and the question you have proposed, concerns me very much. Sir, I cannot but say, that if my heart deceive me not, it is the sincere desire of my soul for to have heart and way searched, for there is nothing more upon my heart, than to know how matters are with my precious soul, and if my profession be well founded, yea or not. And indeed this is chiefly my errand unto you at the time, that I might have some spiritual conference with you, concerning the case and condition of my soul; so that you have happily prevented me, in proposing such a concerning question; for otherwise my bashfulness perhaps would have marred me in proposing any thing I had upon my spirit for to say unto you. And therefore, without any further introduction, my errand unto you at the time, Sir, is, I knowing you for to be a singular person for gifts and graces, having much of the experimental knowledge of the life and power of religion, in your own solid experience, and having a singular qualification in discerning the spirits, whether they be of God, yea or not; I would therefore humbly intreat, that you would be pleased for to condescend to spend some time with me, in proposing some questions unto me, which you know properest for examination and trial. And I hope such a person of ingenuity and faithfulness as you are, will be free and ingenious in telling me your mind, concerning how matters stand

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stand with my precious soul; and I hope I shall not, I desire not to deny any thing the Lord has wrought in or upon my soul. Only, Sir, before you proceed, I need not tell you that I am not far advanced in learning, having only learned the second part of my grammar, and much of that is lost, being now for a considerable time at an employment; you know the designation thereof is a *lorimer*: and therefore I hope you will cast your questions into such a mould as may suit the weakness of my capacity, that I may the better take them up. Try heart and reins, O God.

*M.* I must say, that it is a very noble errand, and you are very welcome unto me; I am very well pleased to see any of my scholars so willing to enter upon trials, especially concerning such a weighty concernment, and I shall endeavour to form some questions suitable to your capacity.

*Master. Quest.* Can you tell me, when was it, according to the best of your knowledge, that you was taken up with a concern about soul-matters?

*Scholar. Answ.* Sir, according to the best of my remembrance, I think it was betwixt the seventh and tenth year of my age; then I remember I had some impressions of death upon my spirit, and O I thought it was very terrible, and would fain have had the thoughts of death removed; and some other things then were impressed upon my spirit. But however my spirit was burdened with them, yet I cannot say that at that time I had any solid impressions of the worth and value of my precious soul, or that any thing then impressed upon my spirit, had influence for to drive me to prayer, in order to seek the salvation of my precious soul. But some little time after I was ten years old, I became more concerned about my precious soul.

*Master. Quest.* What was it then, think you, that made you more concerned?

*Scholar. Answ.* Sir, by this time I was got in to George Heriot's hospital, and was then under the ministry of Mr Hart, who then as I thought preached very warmly, especially unto young people, particularly in thundering out the terrors of the law upon all persons in an unconverted state, holding forth their danger and misery.

*Master.*

*Master. Quest.* How was you then affected ?

*Scholar. Answ.* I cannot but say that I had then some convictions of sin, especially of the neglect of the duty of prayer, as also some resolutions for to be more serious, and more taken up about prayer.

*Master. Quest.* Well, it is very good that it was so; but did you put your resolutions into practice ?

*Scholar. Answ.* Oh, no, no, Sir, for although some convictions of sin, and the neglect of duty, were very often impressed upon my spirit, and I had resolutions for to mend my manners, and be more exercised in prayer, yet it has been strange unto me since, how that I checked all convictions I then had, and how I put off all my good resolutions. Sometimes I would have thought, I was but young, and would have promised myself a deal of time afterwards; sometimes my lesson at school was difficult, and that was an excellent excuse, that I had not time then to be taken up about prayer; and other times fear that my comrades had noticed me, and would have mocked me, this was an hindrance. Yet convictions were so strong of duty, that I was obliged to make promises and resolutions to go about the same: but promises were more often broken than kept; and resolutions put off with manifold delays, to-morrow, and to-morrow, and that sometime after, I would be serious, and conscientiously taken up about duty. Thus I continued for some time, having war betwixt my natural conscience being enlightened, charging home sin and duty, and the corrupt nature opposing the same. *M.* It is so always with every unrenewed person, and the reason is, Rom. viii. 7. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." 1 Cor. ii. 14. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." But I hope there shall be a more comfortable account of matters with you, and that the work has not rested here.

*S.* No, Sir, I think I have reason for to bless the Lord, that the work has not rested here, for after this, I being like a wild ass's colt, still traversing my ways, feeding upon the east wind, filling my belly with husks, still pleasing myself

with

with my own ways, it pleased the Lord to let out the wild lion of the bottomless pit upon me; and he was made use of, like a task-master, to drive me forward, though contrary to his intentions, the main drift of Satan being to have my soul. *M.* Indeed this is that which he goes about seeking, and is not content without he get the same.

*Master. Quest.* How was you exercised under this temptation?

*Scholar. Answ.* I cannot but say that it was very vexing, troublesome, and weighty upon my spirit, nothing was ever so burdensome to me; for always the temptation ran, as if he had been in me, and speaking to me, saying, Give me thy soul. And no doubt but he was in me, he rules and reigns in the heart of the children of disobedience. The temptation many times came in upon my soul with a great impetuosity and hurry, it would have made me all shake and quiver. However I was more driven unto my proper work and duty, yet I cannot but say that the temptation prevailed sore upon me, before that I was made for to see that relief was only in and through the Lord Jesus Christ, yea even before that I was taken up about the duties of religion. But I incline not to come over again here those pieces of exercises I laboured with, whilst I was under this temptation; but only the tendency of the whole was for to convince me of my lost state and condition, &c. that my soul might be affected with the same. And indeed the Lord, by his Spirit over-ruling all temptations I then laboured under, effectually brought this about; so that I was brought for to roar and grone most terribly, under the apprehensions of eternal wrath and misery, that I was made for to see myself exposed unto, upon the account of sin. Now, in this case I lay in a most doleful condition, expecting nothing but wrath, wrath, and that eternally.

*Master. Quest.* How long did you lie in this condition?

*Scholar. Answ.* I was about seventeen years of age before I got complete outgate; yet a considerable time before that, I was made for to be most diligent in the performance of commanded duties.

*Master. Quest.* Was this temptation constantly

upon you, until you was about seventeen years of age?

*Scholar. Answ.* I cannot but say that it was very close and constant, it haunted me like a ghost, at all times, in all places, whether I was at my book, or at worship: sometimes I thought to put it away by keeping in comradeship and diversion, but no exercise could I betake myself unto, wherein I was free of the same, but still was haunted therewith, except in the night-seasons, cannot but say for the most part I had rest then.

*Master. Quest.* What was the rise of this temptation, thought you?

*Scholar. Answ.* Upon a reflection, all the account can give of its rise, was from hearing of the servants in the hospital, and my comrades, discoursing upon what temptations some met with, and how busy Satan was in seeking their soul, and how he prevailed upon many. From hearing something of this nature, the temptation arose upon me. But I was strengthened for to resist and oppose all assaults, with the greatest hatred and indignation imaginable, and for a considerable time, the battle was hot and vehement.

*Master. Quest.* Did ever the devil appear unto you in visible shape?

*Scholar. Answ.* No indeed, never to this day was he suffered to appear unto me in visible shape, I have never any thing ado with him after that manner, but only what I have been troubled with when occasionally in dark places, in my imaginations, and by secret suggestions in and upon my soul.

*Master. Quest.* Did you not go to God and tell him your trouble?

*Scholar. Answ.* Indeed I durst not at this time, for I had impressions that God would not hear me, nor regard me; and I cannot say that at this time I knew much about secret prayer; so that the temptation drove me the harder upon me.

*Master. Quest.* How far did the temptation prevail upon you?

*Scholar. Answ.* I remember when we were at our evening-exercise one evening in the hospital, I fell asleep

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prayer ; and the temptation came in upon me suddenly ; I had it suggested to me that I was cast off of God, no mercy, no mercy for me in him, I was a reprobate, was not elected of God ; and, that to be religious was a most melancholy life, I would find no profit or pleasure therein, in comparison of the happiness of others. I cannot well tell all that was then represented unto me ; but so it was that the representation prevailed with me, and there was a great yielding unto the temptation. Upon which I awoke with the greatest hurry, dread, and terror imaginable ; and if my case was ill before, a thousand times worse was it now, for now I had a terrible accusing conscience. *M.* But what can we think or say of Satan, he is an enemy well skilled in war, knows whom to attack, and when to attack, and also knows their weakest side ; when he gets a permission, he will attack the strongest, and will greatly put them to it too : what shall I say, he had the impudence to attack our Lord, our Captain, our Viceroy, our King, our Head ; but he won nothing by it, he found nothing in him, no yielding in him. Yet he was tempted, that he might succour them that are tempted, you see Matth. iv. from the beginning down to the 11th verse ; and amongst the rest of the temptations, we find the 8th and 9th verses, it is said, " Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them : and saith unto him, All these things will I give thee, if thou wilt fall down and worship me." O was not this great impudence in him ?

*Master. Quest.* What was the effect of this ?

*Scholar. Answ.* 1. I was more inwardly pressed in spirit ; now I had a guilty conscience speaking terrible things unto me. Yet notwithstanding of the inward impression of yielding, the temptation still occurred, which made my life most bitter and uneasy. At this time I think I was about twelve or thirteen years of age. Yet, 2. I did myself out to see if there was any hope of relief for me ; and sometimes I was encouraged from the general promise of the gospel. I began then to give more heed to the preached word, and more of an inward impression of the

worth and value of my soul was upon my spirit; together with a wonderful anxiety to be delivered from hell and wrath, the fear whereof I felt already kindled in my soul. 3. I was more and more impressed with a sense of guilt, and was by degrees led up unto the fountain of original sin in Adam, and my eyes began daily to be opened more and more to see myself guilty in him; as also my own actual sins and transgressions, mine eyes were opened more and more to see. But no sin, neither original nor actual, had such impression upon my spirit as the yielding at this time; I was tempted to believe, that I had sinned the sin against the Holy Ghost: under this I groaned mightily. 4. There was a sentence of eternal condemnation passed in the court of my conscience; hell, hell, wrath, wrath, eternally, sounded in my ears. 5. My soul raged, roared, and would not acquiesce in the justness of the sentence, though guilty. I was young, and would God damn me? The devil had in a subtle way win in upon me, and must I be damned for that which was not deliberately done, and with full consent of the soul? O, I thought, this was hard, cruel justice: O, I thought, were it to do again, I would not for a thousand times ten thousand worlds do it. Many blasphemous thoughts were found in me of God; also wishing I had never been born; that I had been made a brute beast, &c. that so I might not have an account to make one day. 6. All this tended to the pressing my soul down under a sense of guilt and wrath. Yet I was made more conscientious about the duties of religion, and seeking a way of outgate, my soul being now distressed with a sense of sin and guilt, and eternal vengeance upon the account thereof.

*Master. Quest.* What methods did you fall upon for relief out of this forlorn state?

*Scholar. Answ.* Indeed I would have been content for to have done any thing to have had any notices that there were any hopes of salvation for me. I prayed, I read, I kept company with the best; I made conscience of my words, that no profane language proceeded from my mouth; yea, I came to be very much alone, and abstained from company, and much of those childish, innocent plays, which are natural for children to be addicted to; yea, I became so outwardly blameless, that it was ca

up to me by my comrades, as being holy. And this strictness in walk I was the more encouraged unto, because I believed there was a connection betwixt doing, being strict and accurate, and the reward of eternal life. Thus when I read some places of scripture, as Is. lv. 7. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." "Return, O backsliding children, why will you die?" And, "If the unrighteous man forsake his unrighteousness, and do that which is right in my sight, his sins shall not be remembered." A multitude of scriptures to this purpose, when I read them, gave me some encouragement; as also many ministers holding forth the duties of the law, to be taken up with them closely, constantly, and not for to weary in well-doing, for in due time I should reap.

*Master. Quest.* Well, was you diligent and accurate at the work?

*Scholar. Answ.* Diligent, you may be sure of that, for I saw that I had ruined my soul with mine own hands; and now I had the call of God in his word, as I then took it up, and also preached to me by ministers, to return unto God, for he was a merciful God, and he would abundantly pardon; I was called to repent, and mourn on the account of sin, and be holy, fear God, and keep his commandments. I stretched myself to the utmost for to give all possible obedience. But, Sir, the mischief of all was, although I stretched myself unto the utmost, neither the law, nor conscience, was pleased with me; pray, and mourn, and read, and be holy as I pleased, I had no rest, for a guilty conscience and the law still crying, Give, give, do, do; and yet I thought I did wondrous well too.

*Master. Quest.* What, did you think to do all in your own strength? did you think to fulfil the law, which requires perfect, constant obedience, which reacheth not only the outward but inward man? Had you no uptakings of your fallen estate in Adam, and that now we are without strength? Rom. v. 6. And could you, thought you, satisfy justice for the breach you stand guilty

of in Adam, and breaches you yourself stand guilty of?

*Scholar.* *Ans.* Indeed, Sir, I knew no other way for some time, how to please God, but by doing the best I could: I heard he was a merciful God, and sometimes I hoped he would be merciful to me, providing I was good and holy, &c. But, Sir, I being privileged with the means of grace, and being made to attend upon them, I was made to take notice of one Jesus Christ, the Son of God, there revealed as a Saviour, who was sent forth from the Father for to die for sinners, and that he has satisfied justice in their room and stead; and I was made to take up the call sinners had to come and accept of Christ for the Lord their righteousness. O I thought they behoved to be a holy people that Christ died for; but surely he died not for such a vile wretch as I was. Yet, Sir, I began for to have the formality of naming the name of the Lord Jesus Christ at the end of my prayers; and this did flow from hearing some others mention his name at the end of theirs. But sure I had no saving acquaintance as yet with him. So I went on in the way of the performance of these duties which I saw commanded of God from his word; I studied all possible exactness unto the rule of the word, so far as I then took up the same: but this I acknowledge, that I had very little uptakings in a right way, and was very short-sighted as to the spirituality of the law; yea, I cannot say that at this time I had any view into the breadth of it, and the extent of it, in its reaching to the inner man, as to spirituality in thoughts, in the whole motions and actions of the soul; I had very little spiritual views into this; the most of the view of the law I had, was its reaching us as to our acting outwardly, towards God, towards our neighbour, and towards ourselves. So I endeavoured to obey God's command, in being taken up in the duties of religion; I attended ordinances, prayed, was sober, and walked as tenderly and becomingly as I could; but had no view of the right spiritual manner of the performance of duty. Yet thus I went on in the performance of the duties of religion, thinking that God would accept of the will for the deed: but still I had no rest in my soul for sin that I had done, it was heavy and burdensome unto my soul, the fears of eternal wrath tor-

mented

mented me; my soul's cry was, *What shall I do to be saved?* Salvation, salvation, was the cry of my soul.

*Master. Quest.* Whether was it salvation from sin, or salvation from the present inward trouble and agony of spirit, and from hell, which you feared?

*Ans.* Indeed, Sir, to speak ingenuously, it was freedom, and salvation from inward gnawings of conscience and hell, which I feared mightily, that most, if not mainly, was upon my spirit: it was not as yet so weighty, that I had sinned against God, or broken his laws, as that I saw I was exposed unto the vengeance of eternal wrath and hell-fire; this was it that burdened my soul greatly. So that all my strictness and obedience to the law was constrained, and not out of free choice; I was lashed, whipped forward unto duty, contrary unto the natural inclinations of my own heart. God was pleased for to awaken my conscience, and make me see and take up my work and duty from his word; conscience and the devil both, were most close upon me, in accusing me in any thing I was guilty of, and both held forth the vengeance of the law in a most terrible shape unto me; the law, conscience, and the devil, telling me my duty, and accusing me when guilty; What, sir, you have so and so done, you should not have done so; therefore you stand guilty, and are justly exposed unto the vengeance of God's holy law, having broken the same. Sir, upon reflection, I find, when I was sore oppressed under the impressions of wrath, when about eleven or twelve years of age, there were some lessons that the Lord was pleased for to teach me by his Spirit.

*Master. Quest.* Do you mind any of them?

*Scholar. Ans.* Sir, I remember, when I was under the impressions of wrath, I came to be more exercised about a Deity, and was made to think what for a God he was, in his essence or being; and the more I got of the literal knowledge of him, the more terrible was my case and condition. I was brought for to see, and somewhat of the faith I had, that he was a God every where present, and that he was an omniscient, an all-seeing God, and also that he was an eternal and an unchangeable God. These incommunicable attributes of God were greatly impressed upon my spirit, and greatly did they add unto the agony

ny and trouble of my soul; the faith that he was an all-seeing God, was very heavy and weighty upon my spirit. Sometimes I had the faith and impressions that he knew my thoughts, and particularly that he knew my secret yielding unto Satan. O this troubled and vexed my soul: O what have I yielded unto the temptation, and God no doubt knows the same, and no doubt will damn me for it. At other times I would have sometimes thought, God does not take notice of all the motions and actions of the hearts of the children of men, so as to mark them against them; so I thought God would not regard this my yielding, so as to record the same against me; and also I had a very bad memory, and I thought within a little time I would forget the same; but the contrary I have found and felt. 2. I was taught what for a holy, and a just God he was; and I was made to see that I was guilty, and that I had ruined my own soul. I had thoughts and impressions of him as a good God unto righteous and holy persons; but I was guilty: Satan raging in me, tempting me still to give him my soul, together with the impressions I had already yielded, I thought there was no mercy for me; no favour, no kindness for me from God; miserable in time, and will be miserable throughout eternity. I saw nothing but wrath, wrath. 3. I was instructed, that there would be a day of judgment, and that all mankind will and must give an account of all done in the body, whether good or bad. O this did stick close unto my soul; together with the holiness and justice of God; What would come of me, at that day? Conscience and the devil inwardly condemned me, O wretch, O miserable creature that I am, what will come of me? Mr Hart was a great thunderer upon this subject, and my soul was the more put upon the rack. Such were the impressions of a Deity, his holiness and justice, and of my own guiltiness, that for some time I could not lift up my face unto the clouds, but with the greatest horror and terror imaginable, fearing a sudden stroke from heaven to sink me down to the lowest pit, having the faith of a hell and future wrath so fixed upon my soul. For ordinary I wore my hat on my head, with one of the sides of it down before my face; for when I looked up, his terrors filled my soul. 4. Being honoured and privileged with the means of grace, and being made

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to attend upon them, the Lord was pleased by his Spirit, to incline my heart and ear unto discipline more and more; so that, as I was saying before, I was made to take up and take notice of one Jesus Christ, who was holden forth to be the eternal Son of the Father, whom he sent forth for to do and die in the room of elect sinners. And concerning our Lord Jesus Christ I was instructed in manifold lessons.

*Master. Quest.* See if you can mind any of them.

*Scholar. Answ.* 1. I was made to see and take up, that from all eternity there was a glorious concert and transaction, a council of peace called betwixt God the Father, God the Son, and God the Holy Ghost, concerning the recovery of fallen man, as being foreseen by God. "The council of peace was betwixt them both. I have made a covenant with my chosen. I will give thee for a covenant of the people." I was made more and more tractable; and being under the means of grace, I was more and more instructed in the mysteries of religion, my judgment was more and more informed, and I was made more and more thoughtful, concerned, and exercised about religion. 2. I came for to have some impressions of my fallen estate in Adam upon my spirit; and as the work went on, of the conviction of sin in my own person, so I was led up unto the fountain, and was made to see myself lost in Adam, as my natural and federal head and representative, in whose standing I stood, and in whose falling I fell. I was made to see myself, and all mankind, in a most forlorn estate, in a helpless, hopeless estate, in and from ourselves. Yet I had a strange inclination unto a covenant of works, for to be justified by the same, at least some impressions, that being exercised about the duties of religion, some way recommended us unto God. Yet as the work of conviction, and illumination in the knowledge of the way of life in and through the Lord Jesus Christ, went on, I was more and more emptied of myself and self righteousness, though not wholly until the moment of efficacious grace. But more of this afterwards; therefore I go on. The Lord by his Spirit having pressed my soul under a deep inward sense of sin, and of wrath and vengeance upon the account of the same, both as considered in myself, and as in Adam

Adam my federal representative, I came to be informed,  
 1. Of the proposal of the Father unto the Son from all eternity, concerning the salvation and redemption of an elect number of lost sinners of mankind, 1st. xlii. 5. 6.  
 2. Of the Son's undertaking to do and suffer whatever was necessary to the satisfying of justice for the breach of the law, and the procuring of reconciliation and eternal salvation for an elect number of mankind, Psal. xl. 6. 7. 8.  
 3. I was informed by the gospel, that our Lord Jesus Christ, the glorious second person of the ever-blessed Trinity, has actually done and suffered whatever was necessary unto the salvation of a number of lost undone sinners of mankind, chosen of God the Father, and given unto him to be saved by him. 4. I had the offers of Christ, and salvation through him.

*Master. Quest.* Did you take up the offer of Christ, and salvation through him, as made particularly to yourself?

*Scholar. Answ.* Sir, for a considerable time I could not think upon the offer of Christ, nor entertain it as unto me in particular, but put it off, thinking it was to others, not to me.

*Master. Quest.* What was the reason of that?

*Scholar. Answ.* 1. Sir, one thing much hindered it, my labouring under the temptation, that I was not according to the election of grace, consequently the offer of Christ, and salvation through him, was not unto me. The temptation ran thus, What, did Christ die for the like of you? No, no; they are other sort of folk, they are holy, good folk he died for; not silly, contemptible, miserable wretches as you are; you have no right, no warrant to lay hold upon Christ. So that it was the language of my soul, when I heard ministers holding forth Christ in the preached word, intreating, and beseeching sinners to lay hold upon Christ Jesus as the gift of God by whom only we could be saved, thought I, O if I knew that God were speaking unto me, and offering Christ unto me; but it is not to me, but to the elect souls in the congregation. Thus many times have I come away, judging myself to have no right, no warrant to accept and receive the Lord Jesus Christ.

*Master.*

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*Master. Quest.* What way got you free from this temptation?

*Scholar. Answ.* I being then inclined to attend upon ordinances, and reading of the word, the Lord made some ministers to speak particularly unto my case; and I was instructed, that we were not to search into the secrets of God; "Secret things belong unto God, but revealed things unto us:" so it was not for me to know if I was elected, before I laid hold, received, and accepted of the Lord Jesus Christ for the Lord my righteousness. I was instructed, that the offer was indefinitely unto one and all, the call of the word was unto every sinner that heard the same: the promises I was made also to see ran absolutely, "Whosoever will, let him come and take the water of life freely," &c.

2. I laboured under the impressions, that I had sinned the sin against the Holy Ghost, the unpardonable sin; therefore no mercy for me, Christ could not save me, I was not in this commission. This temptation was also removed by the preached word; ministers were furnished to speak particularly to my case and condition, as if I had told them the same; the sin against the Holy Ghost was several times holden forth what it was, and explained, my soul and conscience could not charge me with all the ingredients of the same; and ministers were helped to hold forth Christ, as a complete Saviour unto me, be my sin of whatever sort and kind. Yet I entertained fears for a time, and the temptation prevailed upon me, that my sin was most singular. But at length this temptation came to leave me; the Lord by his Spirit in and by the ministry of the word, holding forth a Manasseh in compact with the devil, a Mary Magdalene who had seven devils in her, and other instances of great sinners who obtained mercy, proved comfortable unto me, under this temptation.

3. Another great hindrance to my accepting of Christ was, when I had the offer of him, unbelief said, O he is not willing to accept of me, he is not willing to receive me, and to save me. This objection the Lord also was pleased to remove from me, by holding forth the absolute free promises unto my soul; and I was made to see, that any thing of willingness for to be saved by him, that  
was

was in me, proceeded from his willingness to save me in particular.

4. Another great hindrance was, my great unwillingness to acknowledge sin; I would have been content to have buried my sin. For some time I was ignorant of the duty of particular acknowledgment of it, until the Lord was pleased by the ministry of the word for to instruct me. I remember, on a Saturday afternoon, when I was in George Heriot's hospital, the sacrament being at South Leith, I went down, where I heard one Mr Smith, then minister in the Castle; he was preaching in the kirk-yard. He had one expression which did stick to my conscience, that, *Without particular confession, there was no general pardon*; this word did cause thoughts of heart to me; and I was made to see, that it was my duty to acknowledge my sins, sin by sin, time when, and place where, they were committed. But O the great difficulty I felt for to get my spirit wrought up to this. However, the Lord by his Spirit so followed me, as that I was obliged to comply, to take with, and make a particular confession of sin.

*Master. Quest.* How was it that the Lord made you take with, and acknowledge sin?

*Scholar. Answ.* The Lord by the ministry of the word made me see, and reflect on this, that at the day of judgment, all the sins and iniquities of the children of men would be laid open unto the world, and consequently mine also; so that it was in vain for me to cover the same. I was also convinced, that I could not expect the intimation of pardon, without I acknowledged my sins particularly, time when, and place where committed. I was at this time sore sunk under a sense of guilt and fear of eternal vengeance: but I was instructed, that the alone way of relief was in and through the Lord Jesus Christ, and made to see that it was my duty for to come unto him, and particularly to acknowledge sin. At this time I was about fourteen years of age. Now lying heavy upon my conscience, and being convinced of my duty of acknowledging sin, and of flying to the blood of Christ for washing and pardon, I was taken up with these pieces of duty. And I was wrought up at length to a particular acknowledgment of sins, though there was

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found for some time a great aversion in me to it, I was made to see an absolute necessity for the same; as also, that salvation from sin and wrath was only in and through the Lord Jesus Christ. And here I stood, as indeed I was, a poor sinful, guilty pannel; God's holy law condemned me, being guilty of manifold breaches thereof; conscience opened up and read over what he had registrated, who was as a thousand witnesses, telling me the time and place of the commission of sin, which I could not deny, but was made to take with the sabel, and to own the particulars therein to be true, and that I stood guilty before God. Upon which I essayed a particular acknowledgment of sins, time when, and place where I had committed them, and cried for mercy and for forgiveness, for the sake of Jesus Christ.

*Master. Quest.* Well then, did you obtain mercy at this time, thought you?

*Scholar. Answ.* Indeed I felt no evidence of the pardon of sin at all, for still I was as dark as ever, and my soul growing rather as I thought more dead than before; and still I felt a roaring devil, raging in me and over me more than ever, with his horrid suggestion as formerly, and conscience still most vehement in charging some former guilt. Several times being exhorted by the preached word, to confess sin, and fly to Christ for pardon, I essayed; but I felt no outgate, no relief. And thus I continued for some time. I did not now know what to do, what measures or method to take; the duties of repentance, and believing on the Lord Jesus Christ was the last shift, I saw all other methods and ways of salvation failed me, and in this shift I had no comfort, no satisfaction at all: so I groaned, being burdened in spirit, as one left of God, and appointed for hell and eternal destruction.

*Master.* Perhaps you have essayed the duties of believing and repenting in your own strength, and did not see the absolute necessity of a day of power, to cause you come to Christ, the exalted Prince, who only works by his Spirit faith and repentance in the souls of his children, and gives the remission of sins freely.

*Scholar. Answ.* Indeed, Sir, you have pointed at the very cause and reason; for indeed I thought I could re-

pent and believe of myself; but ere all was done, I was made to see, that it was wholly out of my power. And therefore there were some further lessons that I was taught before I met with the time and moment of power determined by God. And, 1. I was made to see, that as it was my duty for to repent and believe; so also I was made to feel, that I could not repent nor believe: for still my heart grew harder and harder upon me; I grew more dark, stupid, and confused. 2. I saw that my duties being accompanied with so much darkness, deadness, and confusion, were really sinful in his sight. I was truly as a beast in his sight, void of faith, repentance, and every good thing. 3. Though I endeavoured, and was still about the use of the means, in order to work up my heart to faith and repentance, yet to no satisfaction: all was lost and in vain; and I was still made to see, that I was in a most hopeless, helpless state and condition in and of myself: no relief could I make for myself at all: all essays, all refuges failed me, that I betook myself unto. In this case, O how did I wish that I had never been born! Yet, 4. Whatever thoughts I had of the ruinous state I was then in, and horrid suggestions of the strictness, severity, and justice of God, upon my spirit, flowing from the enmity of my heart against God; yet by these means the Lord was pleased for to humble me, and lay me low at and before his footstool. And then there were some discoveries of God unto my soul by his Spirit, in and by the word, which indeed proved still more effectual to the laying of my soul low in his sight, and the removing all rage and irritation of spirit against God, flowing from the enmity of the heart, because of his severity. And, (1.) He was pleased for to discover unto me that he was a sovereign God, from these scriptures in the 9th of the Romans, vers. 15. 16. "I will have mercy on whom I will have mercy. So that it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." These, with some more in that chapter, were greatly impressed upon my spirit: from which I have been made to see, that God is debtor to no man; in that we, losing our original righteousness, and being guilty in Adam, and in our own persons, he is not obliged to restore what we lost, and make

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Justly punish us for our sin and follies ; and that it would  
 be just with God for to do with all mankind as he did  
 with fallen angels, banish them eternally from his pre-  
 sence. (2.) I was made to see, that God being a so-  
 vereign God, may chuse whom he pleases for to make  
 monuments of the riches, freedom, and sovereignty of  
 his free grace ; and that he may pass by whom he plea-  
 ses, leaving them in their sins, and punish them for  
 their sins with eternal destruction, for the glory of his  
 justice. (3.) I was made to see, that I was guilty in  
 Adam, and in my own person ; and that I could do no-  
 thing to move God for to have mercy upon me. I  
 was made to see, that all and every thing of myself  
 was sinful ; and so all foundation of relief in and of my-  
 self was wholly thrown out and removed. (4.) I was  
 made to see, if ever I obtained mercy, it would be  
 from a God in Christ, acting in a sovereign way and man-  
 ner, letting out of the riches, freedom, and sovereignty of  
 his grace and mercy freely for his own name, and for his  
 own Christ's sake. And consequently, (5.) My soul being  
 impressed with a sense of guilt, of my lost and undone  
 state because of sin, I was laid low, knowing no o-  
 ther way of salvation but in and through the Lord Jesus  
 Christ ; and hearing him set forth as the Saviour of lost  
 sinners in the preached word, and having the call of God  
 for to come and lay hold upon Christ, I was enabled to lie  
 at his footstool, looking for the manifestation of the  
 riches of his grace in and upon my soul, though in a  
 fearful, trembling, unbelieving way and manner, much dis-  
 puting if the offer was to me, of Christ, and salvation in  
 and through him. When ministers were directed to  
 speak most closely unto the case of my soul, I for a long  
 time would not entertain the thoughts that they were  
 speaking in God's name unto me, but unto others of the  
 congregation. When I was come to my apprenticeship,  
 being in the College church parish, I closely attended  
 the same ; Mr Moncrief then laboured, who lived little  
 more than a year after I came to my trade. I remem-  
 ber for most of that time, his sermons were upon Math.  
 i. 28. " Come unto me, all ye that labour and are hea-  
 vy laden, and I will give you rest," &c. ; and the  
 first Psalm, from the beginning downwards. These sub-

jects led him to have matter very suitable to the case of my soul. I remember, one Mr Black a felt-maker, who was under great distress of spirit, being our neighbour, coming into our house upon the Monday, and discoursing upon Mr Moncrief's sermon on Sabbath, wherein he held forth the terrible case of sinners, he said that he was oftentimes like to cry out. But I thought with myself, though I did not speak the same, that I had much more reason. What was threatening lay close to my soul; but when the remedy was offered, and poor heavily laden burdened souls invited to come to Christ, all such calls and invitations I still entertained the thoughts they were not to me, I had no right, no warrant to accept and embrace the offer. Yet notwithstanding of all that power that sin and Satan had over me, in keeping me back from entertaining the calls of God in the word; yet being inclined to attend upon the means of grace, the Lord made me hearken and listen unto the word, so as that my judgment was more and more informed concerning sin, the ruining nature of it, and that I in particular was exposed unto wrath, and that eternally; as also of the remedy, and that all sinners as sinners, were called and invited to come unto him, and warranted to lay hold on him for the Lord their righteousness. Thus I came for to have a common speculative knowledge and faith of Christ as the alone way of salvation; but I was brought low under a sense of sin, and my soul made to quake under impressions of wrath; and I was by degrees beat off from all refuges of lies in myself. By the revelation of Christ in the word, as the alone remedy, he being offered unto all sinners, was the ground of that common faith and hope of relief in and by him, together with the promises of his welcoming of sinners. (6.) Yet notwithstanding of all that common knowledge, faith, and hope of salvation, flowing from the offer of Christ, and promises of welcome, that sometimes were encouraging unto me, such was the fear that was upon my spirit, of losing my soul, and losing salvation from wrath; of being a reprobate, and that I was not in Christ's commission for to be saved by him, that I was upon the borders of despair. Yet such was my sense of guilt, and such was the accusations of my conscience,

as that I could not but justify God, though he should execute the sentence of condemnation passed upon me, and that eternally. (7.) I remember that night I got my outgate, and some days before, my soul was sorely cast down; hell and darkness all aloft upon me, put my soul upon the rack; the devil raged in and over me with his horrid assaulting and suggestions; I was filled with fears, quaking and trembling under the apprehensions of wrath, seeing it just with God to banish me eternally from his presence because of sin; as also, which added unto my sorrow, having plied the throne of grace, and felt no outgate, I was almost like to give up all hope, and leave off duty, and using the means any more. I remember, that night of my outgate, my heart was sick and faint within me, in the view of the terrible case I was in, my soul was like to despair, thinking within myself, it was needless to ply the throne of grace any more. Yet there were found some inclinations, once more to ply the throne of grace, which no doubt was of God; it being fixed upon my soul, if ever I obtained mercy and forgiveness of sin, it would flow from rich, free, sovereign love in God through Christ; and having somewhat of the common uptaking of God's call to come, and an inward paining sense of my own need, I was enabled to venture upon duty. Thus, Sir, I have used all freedom with you, in speaking forth these pieces of exercises, that have occurred unto me at the time, which the Lord, in the depth of his infinite wisdom, hath been pleased to exercise me with in my youth, until I was about seventeen years of age. No doubt but many more are lost and forgotten, as also the way and manner of working, and my exercise under them, the time of continuance, with my outgate from them: but these mentioned, are fresh upon my spirit, though it be many years since they were experienced.

*Master.* I think it may be easily judged, from what you have said in rehearsing these pieces of experiences, that your exercise hath been very deep, but the Lord is a God of infinite wisdom, and knows how to deal with his children, and what way is best to bring about the purposes of his infinite love unto them, and upon them; he brings low, that he may exalt; he blows with his

terrible winds, that he may shake the old foundation, and raze it up by the roots, in order to the founding of a more solid, firm, and abiding foundation: and I hope it shall be found in the event, that this has been the Lord's end and design in all this his terrible shaking, even to bring you off from all refuges of lies, in order to the setting of your feet upon the rock Christ, and building upon the foundation of God's own contrivance and finding out, holden forth to sinners in the word and dispensation of the gospel; wherein we have revealed the alone way of salvation in and by the Lord Jesus Christ, the eternal Son of the Father, sent forth from him clothed with our nature, who did and suffered therein, whatever was necessary unto the salvation of an elect number given unto him by his Father, to be saved by him. That he has in our nature fulfilled the law, and suffered for the breach of the same, in the elect's room and stead, is clearly holden forth in the word. He hath finished transgression, made an end of sin, made atonement for iniquity, and brought in an everlasting righteousness, and calls all sinners of mankind to come, receive, accept, and lay hold upon him for the Lord their righteousness. God the Father says, "This is my well-beloved Son, in whom I am well-pleased; hear ye him." He is well-pleased for his righteousness sake. And I hope you have met with the time and moment of power, determining your heart to lay hold upon, and accept of him for the Lord your righteousness.

*Scholar.* Sir, I wish it may be so found, and that because I know an error in the foundation is of most dangerous consequence. Therefore I desire earnestly, that you would bear patiently with me, and continue by way of questions, in searching into my soul, in order to the finding out, if Christ be formed there, yea or not; and I hope you will be free in telling me what draws you discern; and I desire to be helped to speak as in the Lord's sight, with an eye unto God in the person of the Holy Ghost, who brings all things unto his people's remembrance.

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Concerning my outgate, time and day of power.

*Master. Quest.* **W**hen was it that the Lord was pleased to give you a cleanly outgate, determining you by his Spirit and grace, working the same in you, and causing you to lay hold upon the Lord Jesus Christ as offered in the word, for the Lord your righteousness?

*Scholar. Answ.* Sir, According to the best of my remembrance upon reflection, it was in the year 1709, being the seventeenth year of my age, some few days before the sacrament in the town given in March. The reason I give for this my remembrance of the same is, our ministers in the College church were both dead, and the Reverend Mr James Webster, minister in the Tolbooth church, had the charge of the work that year in the College church, and this sacrament was the first I did go about, and I met with an outgate but a very little time before I went about this solemn occasion. But it is not material, whether the time be known exactly, yea or not; it is of more consequence, if the work be real, and the pearl be found. This I do exactly remember, that it was upon a night after family-worship, when venturing upon secret prayer over many difficulties. The place of retirement was in the place where we wrought all day.

*Master. Quest.* Did the Lord meet with you, and did he come in unto your soul, in this secret place of performance of duty?

*Scholar. Answ.* Sir, I do truly believe it, and I was, and still am confident of it, that he came and met with my soul in that duty.

*Master. Quest.* What was it in prayer that you met with, that makes you so confidently think, that the Lord met with you, and that he then did actually come in unto your soul?

*Scholar. Answ.* Sir, it is impossible for me to speak particularly and distinctly, far less with that evidence of light,

light, life, and power, that I met with that night. I may in some measure say with Paul, when rapt up unto the third heavens, who heard and met with things unutterable; what then I felt and experienced in and upon my soul, I perceive is much like the new name and the white stone, which no man knoweth but he that receiveth it. It is only the Lord, by his Spirit, who can give to taste, feel, and experience. Yet under the conduct of the Spirit of God in Christ, with a single eye and respect, through grace, unto his glory, I desire to aim at recording and setting forth his work in and upon my soul. And, first, having ventured upon duty in a most melancholy, fearful, and trembling way and manner, I was not much forward therein till I met with that which I never met with formerly, like a sudden shining of light in a dark place. The darkness, confusion, fearful and trembling condition of my soul, made the light more discernible, bright, sweet, savoury, and refreshing. This light went in through me, and out through me; effectually, in a sudden, sweet, powerful way and manner, dispelling the thick darkness, confusion, fearfulness, and trembling that was upon my spirit. This light was so full, clear and bright, great and conspicuous, so powerful and efficacious, that all the powers and faculties of my soul were enlightened, enlivened, spiritualized, and set upon heavenly objects; the whole man was animated, and a sweet outgoing of the whole man heavenward. My soul got a lively, sweet, refreshing discovery of God as represented, revealed, and holden forth in his word; (1.) To be One in three, and Three in one. (2.) Of God in the person of the Father, as the offended party; of God in the person of the Son, as Mediator and Day's-man, as God in our nature, who did undertake, and who performed and accomplished the great work of salvation and redemption; and God in the person of the Holy Ghost, as the applier of the redemption contrived by the Father, and purchased by the Son. (3.) In this light my soul had a bright enlightening view of God in the person of the Son in my nature, as the alone way unto the Father; that on the account of his undertaking, performing and accomplishing the great work of salvation and redemption committed unto him by his Father, I could have reconciliation

only

only in him, by him, and through him. (4.) In this light the eye of my soul was fixed on Christ as my atoning, reconciling sacrifice, by and upon the account of whose blood and righteousness I could only be justified in the sight of God, and have the sentence of absolution from condemnation passed in my favours, only for his sake, upon his account, flowing from the fountain of the riches of infinite love and mercy. My eye was chiefly fixed upon Christ as a priest, in offering himself a sacrifice for sin. (5.) I was brought as a guilty, self-destroyed pannel, and was fully made willing to accept, receive, and lay hold upon Christ Jesus as the Lord my righteousness, desiring to be found under the covert of his blood. (6.) The Lord proclaimed his name before me, The Lord God, merciful and gracious, pardoning iniquity and transgression and sin in Christ. (7.) He cleared up my warrant for to come, from his offer of Christ, pardon and salvation in and through him, shewing me in his own light, that I might warrantably lay hold upon, and receive the Lord Jesus as the Lord my righteousness. (8.) He gave me a broad view of the absolute free promise for my encouragement, "Ho, every one: Whosoever will: Him that cometh, I will in no wise cast out." (9.) In this light I was enabled to a most hearty and full accepting of Christ; my whole soul went out in a sincere and cordial acceptance of him for the Lord my righteousness. (10.) A God in Christ was pleased by his Spirit, to draw out my soul towards and after himself, under a lively sense of sin and guilt upon my spirit, giving me to see in his own light, against whom I had sinned, what for a great, infinitely great, glorious, good, merciful and gracious God he was, and is: my heart was now affected with sin, as contrary unto the will and law of a holy, just, and righteous God. In this light there was an inward feeling sight and sense of the odious, guilty nature of sin. I felt my conscience condemning me, I saw in the glass of the law that I was condemnable worthy; I was made to acknowledge the equity of the sentence, though God should eternally condemn me, and send me down to the lowest pit amongst damned spirits, for I had sinned. (11.) Having got a discovery of Christ, and my soul being drawn out after

a God in Christ, as a God pardoning sin and iniquity only in him, and reconcilable only through him, I was made to make a full, free, ingenuous, and particular confession of all sins, transgressions and iniquities, that my conscience charged home upon me, as also of the time and place of the commission of them, which my conscience informed and bore home upon my spirit, together with the horrid and grievous aggravations that attended them, declaring that I had sinned against a holy God. My soul was made to blush and be ashamed, in the words of the poor publican, crying out, "God be merciful to me a sinner, one of the guiltiest, chiefest of sinners, through a propitiation." In him and through him was my soul made to plead for reconciliation, pardon and remission of sins: having got faith in his blood as atoning, as reconciling, I was enabled to plead for remission, for pardon, by faith holding up his blood and righteousness, declaring that I knew no other way of salvation, that I desired no other, but only in him, by him, and through him; and desired through grace to be well pleased with this method of life and salvation through the blood and righteousness of the Lord Jesus Christ, who is set forth in the word and gospel to be the eternal Son of the Father, sent forth to be the Saviour of sinners, and freely offered unto us: (12.) I was enabled to plead upon the offer, and absolute promise of Christ, and salvation in and through him. O my soul was sweetly enabled to cry, that God would fulfil his own word of promise; Hast thou not said, "Whosoever will, let him come: Ho, ho, every one that thirsteth, let him come; and him that cometh, I will in no wise cast out?" I was enabled to declare before heaven and earth, that I desired through grace to come; my soul was made to say, Behold, I come unto thee, I accept of thee for the Lord my righteousness. (13.) My soul was actually determined and enabled to accept, receive, and lay hold upon the offered gift, the offered Saviour, the Lord Jesus Christ, the eternal Son of the Father, for to be my Prophet, Priest, and King; as my Prophet, by his Spirit to teach and to instruct me; as my Priest, my Saviour, my Redeemer, looking for pardon of sin, and reconciliation

tion only in and through him, on the account of his blood  
 and righteousness; as my King, to take possession of my  
 soul, to throw out sin, Satan, the world, and all other  
 lovers. I was enabled to accept of God, Father, Son,  
 and blessed Spirit, to be my own God and portion, only  
 and wholly. (14.) I was enabled to give up with all  
 other lords and lovers, with all other ways of seeking  
 and desiring salvation. I was made fully content, and  
 did actually give up with the service of sin, Satan, and the  
 world, and cried for victory over them, through the blood  
 and righteousness of Christ. I was enabled to declare, that  
 I had no righteousness, I renounced all, gave up with all, de-  
 siring to be found clothed with the righteousness of the Im-  
 manuel, God-man, the Lord Jesus Christ. There was  
 a sweet resting upon, and acquiescing in Christ the Lord my  
 righteousness. (15.) As a God in Christ by his Spirit  
 entered into me as a Spirit of life and light, discovering  
 Christ, and causing me to take hold of him for my all in  
 all; so I was enabled to give up my poor all unto him,  
 soul and body, to be his only and his wholly, to be for  
 him and not for another, that he by his Spirit might  
 rule in and over me, sanctify me, as well as save me, that  
 all the powers and faculties of my soul might be re-  
 newed by him, and members of my body become instru-  
 ments of righteousness, putting through grace a blank  
 in his hand to do with me, and to make of me, what-  
 ever was pleasing in his sight. I was enabled to give up,  
 and lay over upon him, my wretched, my miserable all;  
 my sins to be washed away in his blood, my diseases and  
 plagues to be healed and covered by him; and all my  
 wants to be supplied only in him, by him, and through  
 him. (16.) There were purposes and resolutions, in  
 the strength of grace, to be for him, and not for ano-  
 ther, to wage and proclaim war in his name and strength  
 against sin, Satan, and the world, resolving through  
 grace for ever to be upon Christ's side of it against all  
 his enemies; and resolutions through grace of new obe-  
 dience, to seek him, serve him, fear him, and obey him  
 for ever. (17.) There was a crying unto him for his  
 Spirit, to teach and lead, strengthen and uphold, that  
 he would never leave me nor forsake me. (18.) The  
 Spirit

Spirit of light and life, when he entered into my soul not only came in sweetly, powerfully, and efficaciously, filling my soul with great, marvellous, wonderful, astonishing, and satisfying composure of spirit, gladness and joy of heart; but that inward peace, composure, pleasure, satisfaction, sweetness, joy and gladness increased, and I came off from duty victorious over enemies, full of comfort, joy, and unspeakable gladness of heart. Thus, Sir, I have gone through briefly the contents of prayer that night, wherein you may perceive the exercise I was in, the way and manner of the Lord's coming and manifesting himself unto me. No doubt but much is escaped, but what is said is fresh and lively upon my spirit. But seeing that religion is a great mystery, and that many may go great lengths in a speculative knowledge of the same, and yet not have Christ formed in their souls really, therefore I would earnestly desire you would help me to know the reality of this work, if consonant and agreeable unto the word of God, and according to scripture-marks of the children of grace therein revealed.

*Master.* The short narrative which you have given at the time, is very acceptable to me to hear; with all my scholars were come the length; I hope the same shall be found very agreeable to the scriptures of truth. And therefore, for your further satisfaction, and for the further edification of those my scholars who may hear, I shall a little examine into what at present you have advanced; and as I go alongst, some questions will be necessary to be propounded for clearing of some things, which I hope will tend to further edification. And now I shall begin. The first thing I observe you spoke of was that dead, dark, confused case and condition you was in, as you thought, when the Lord entered by his Spirit as a Spirit of light and life, into your soul, quickening and enlightening you. Indeed in my judgment I think this is the way the Lord does deal with all his children; for sure all are dead, dead spiritually. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned," 1 Cor. ii. 14. All, I say, are dead while in

a natural state, dead spiritually, know not the things of  
 the Spirit; all of God will be hidden mysteries until the  
 Spirit of the Lord come in as a quickening Spirit. Also  
 all are dead legally while in a natural state, dead in law,  
 under a sentence of death; "The soul that sinneth shall  
 die." "In the day that thou eatest thereof, thou  
 shalt surely die," Gen. ii. 17. Jew and Gentile are  
 all under sin, "As it is written, There is none right-  
 eous, no not one, &c. Now we know that what  
 things soever the law saith, it saith to them who are  
 under the law: that every mouth may be stopped,  
 and all the world may become guilty before God.  
 Therefore by the deeds of the law, there shall no  
 flesh be justified in his sight," Rom. iii. 9---20.  
 And it is very clear, that it is the Lord who only  
 can deliver from this spiritual and legal state of death,  
 and that he does deliver the soul thus spiritually  
 and legally dead, by entering into it by his Spirit as a  
 Spirit of light and life. "I the Lord have called thee in  
 righteousness, and will give thee for a covenant of the  
 people, for a light of the Gentiles; to open the blind  
 eyes, to bring out the prisoners from the prison, and  
 them that sit in darkness out of the prison-house," Is.  
 xlii. 6. 7. "The Spirit of the Lord God is upon me,  
 because the Lord hath anointed me to preach good  
 tidings," &c. Is. lxi. 1. "You hath he quickened  
 who were dead in trespasses and sins. Wherein in  
 time past ye walked according to the course of  
 this world, according to the prince of the power  
 of the air, the spirit that now worketh in the  
 children of disobedience. Among whom also we all  
 had our conversation in times past, in the lusts of our  
 flesh, fulfilling the desires of the flesh, and of the  
 mind; and were by nature the children of wrath, even  
 as others. But God, who is rich in mercy, for his  
 great love wherewith he loved us, even when we were  
 dead in sins hath quickened us together with Christ,  
 (by grace ye are saved)," Eph. ii. 1. 2. 3. 4. 5. Our  
 Lord says, "I am the resurrection, and the life," John  
 xi. 25. "I am the light of the world," John xii.  
 "In him was life, and the life was the light of men,"  
 John i. 5. It also is evident from the experience of the  
 saints in scripture. Paul speaking of the way and man-

ner of his conversion, tells us of the Lord's appearing unto him when journeying to Damascus, Acts ix. 3. " Suddenly there shined round about him a light from heaven." He speaks of an internal revelation of Christ in his soul, Gal. i. 15. 16. " When it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me." That the Lord by his Spirit does come into dark and dead souls as a Spirit of light and life, working grace in them, and uniting them by faith to Christ, is not only evident from these scriptures mentioned, but also from 2 Cor. iv. 6. " For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ." It is also clear from our standards: in answer to that question, *What is effectual calling?* it is said, " it is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel." So that it is abundantly clear, that this is the Lord's way of dealing with his children, even by his Spirit giving an internal revelation of himself unto the soul, according unto his word. But I think it would not be mispent time, nor yet I hope unedifying, to hear some of your thoughts concerning the difference betwixt that knowledge which you had of Christ formerly, in the external revelation of him in the word and gospel, and that knowledge of him which now you are brought to, by the internal revelation of himself unto your soul, according to his word.

*Scholar. Answ.* Sir, indeed I think the latter does as far differ from and transcend the former, as light from darkness, day from night. For, in the 1<sup>st</sup> place, Upon a reflection, and serious pondering of all that knowledge I had before that night, from which time I date my conversion, it was all very obscure and dark. I own, great was the light that was externally about me, in the word, and preaching of the same; but yet darkness remained within my soul. Indeed my judgment was much informed concerning many of the great truths revealed in the word, and explained by the preaching

preaching of them : but these truths hovered in the head, they had not their seat in the heart: I had notional uptakings of some truths; but not an inward, powerful, feeling impression of them upon my soul. These truths then formerly taught, whatever was the kind and degree of light that attended them, either in reading or hearing of them; yet I felt very little heat, much like the moon which gives light, but little heat. If there was any stirring of the affections, it was just in the time of reading or hearing; when that was done, all stirring of the affections were at an end also; no abiding impressions of truths remained upon my spirit, with inward complacency and delight. If at any time I had the impressions of a Deity upon my spirit, O how terrible was he unto me! what unworthy and dreadful conceptions had I of him as an enemy, as a cruel harsh taskmaster! All the truths of religion, being above my reason, to me they were like so many impossibilities. Many times it was the language of my soul, How can such things be? But when it pleased the Lord, in an internal way and manner, for to shine by his Spirit in and upon my soul, discovering himself unto me, according unto his word, all clouds and mists, as to the thick of them, were removed, and all that appeared impossibilities formerly were resolved and answered in himself, to whom all things are possible. When it pleased God in Christ, by his Spirit, to discover himself unto my soul, through the apprehensions of faith, there was in some measure a right image and uptaking of God framed in my soul, answerable to the character he gives of himself in his word. He shining in his glory, standing forth presenting himself unto faith in my soul, in and by his word, I was made for to see and behold him; and through the apprehensions of faith, was made to see the certainty of divine testimony; and I was made for to give my assent unto the truth of them, particularly unto the general doctrines revealed in the word. *2dly*, Whatever was the discoveries of revealed truths which I had formerly in a state of unregeneracy, and however far my soul assented to them as true; yet they yielded no peace, no rest unto my soul; still my soul was like the troubled sea, tossed to and fro; still seeking rest, but found none, neither in hearing, reading, nor praying, which could remove effectually the

inward tossings of my soul. My soul refused to be comforted. The word then, and the preaching thereof, was but a dead letter to me, which could not yield that to my soul I expected. But otherwise was it when the Lord was pleased to make an internal discovery of himself unto my soul, and give me a view of the truths of revealed religion. Then was it that the sealed book was opened unto my soul, and I was made to see and read clearly and distinctly, with inward pleasure and delight of soul. There being a power given me to believe, in believing I entered into rest. This will more properly come in to be spoken to in the effects of a real work of grace. *2dly*, The former was external and outward, a far off knowledge; but the latter was internal; the soul was brought to see and believe, feel and know, taste and experience.

*Master. Quest.* What was it in the internal revelation of the knowledge of Christ that you was made to see and believe, feel and know, which you felt not in the external revelation of him?

*Scholar. Answ. 1.* I was made to see and believe, feel and know, that God in the person of the Son, our Lord Jesus Christ, was the alone way unto God in the person of the Father, and that in and through him, on the account of his blood and righteousness only, I could win at a state of friendship and reconciliation, pardon and remission of sins, deliverance from wrath, and eternal salvation. *2.* In the internal discoveries of Christ unto my soul, I was made feelingly to know, see and believe, the most wretched, miserable, and forlorn state and condition of my soul; that I had no qualifications to recommend me unto God at all, but sin, being wholly made up of sin. Thus, *3.* In the internal revelation of Christ unto my soul, I was really and effectually brought off from all refuges of lies I formerly placed confidence in; all other foundations were razed, and shovelled out of the way. *4.* In the internal revelation of Christ unto my soul, I was not only made to see that he was the alone way unto the Father, but also that there was that in him that suited my present case and condition; that he was a complete Saviour, every way well furnished and capable to do my business, both able and willing to do it. *5.* In the internal discoveries of Christ, I was made to feel an internal power

given

given unto my soul, enabling and strengthening me to come unto him, just in the sinful state and condition I was in, to be justified in him and by him, and to have all qualifications in him, and from him. 6. In the internal discoveries of Christ unto my soul, I was made to feel a power given unto me, enabling me to receive, and actually to lay hold upon the Lord Jesus Christ for the Lord my righteousness. The whole soul went out in a hearty reception of the Lord Jesus Christ.

*Master. Quest.* Did you not essay believing formerly upon the Lord Jesus Christ, and answering the gospel call and offer of Christ, in receiving and laying hold upon him for the Lord your righteousness?

*Scholar. Answ.* Yes, Sir, I many times essayed believing and answering the call of God, in accepting of the offer of Christ. But however often I aimed at this work, and duty of embracing and receiving the Lord Jesus Christ into my soul, for the Lord my righteousness; yet I felt no real soul satisfaction, no real alteration of my state and condition, still I remained dead and dark, the devil raging in and over me by his horrid temptations and suggestions.

*Master. Quest.* What were the reasons, think you, that you met not with an outgate sooner?

*Scholar. Answ.* No doubt but many lay upon my side. Upon a reflection, there was a great bias in my heart to something in myself, it was long before I was made to see righteous self in any measure, and was really convinced of the same; and when I was made to understand something of it, I was so well pleased therewith, that it was long before I was made to see the absolute necessity of parting with the same; some good qualifications in and with me, I thought most necessary to come unto Christ with; I did not incline to come empty-handed unto Christ, I would fain have brought my tears, my prayers, my sorrow, grief, and repentance unto Christ, my lamentation for sin, and wouldings that I had not sinned, together with purposes and resolutions to be obedient, humble, and holy. But the Lord by degrees brought me off from this legal strain, he shovelled all out of the way. A 2d reason is, God is a sovereign God; he made me see that he will have mercy upon whom he will have mercy, and pass by whom

he will; and he was pleased to convince me so closely of sin and guilt, and my soul was brought so low in deep humiliation, as that I was made to own his equity and justice, though he should send me down to hell. The Lord has the appointed time in his own hand; and glory, glory eternally be unto God, that the Sun of righteousness is now arisen upon the dark chaos of my soul; and I hope, and do believe, will never, never set again; however clouds may come betwixt him and my soul, yet I believe he and my soul shall never part again; in the faith of it, I give glory, glory to God, Father, Son, and Spirit, Amen. But, Sir, your question I think needs to be more closely spoke unto, What was it in the internal revelation of the knowledge of Christ, that you was made to see, know, feel, believe, taste and experience, which you met not with in the external revelation of him in the word?

I have been made to remark, when the Lord by his Spirit gave the internal discoveries of himself unto my soul, I was made to see that I was wholly passive, and could have no active hand in my own salvation, and actually felt a sovereign power creating light and life in my dark and dead soul, raising me above myself, above my natural faculties and powers, carrying out my soul after himself, as represented in the word. In which light I got a discovery of matters in and with myself, which vastly differed from whatever I met with formerly; as also, other discoveries of Christ, and of the mysteries of religion, which I met not with formerly.

*Master. Quest.* What, I pray you, was the difference betwixt that knowledge you had of yourself formerly and which you have now?

*Scholar. Answ. 1.* There was great difference concerning sin, the sense and conviction thereof upon my spirit. True it is, as has been made evident, I had uptakings of guilt, and sin; I was convinced, and had a sense of particular sins upon my soul. But, alas! it was not sin that so much troubled, and pressed down my soul and spirit night and day, that made me groan being burdened, as the impressions of wrath and eternal destruction that were upon my spirit, the which I saw as the just effects and fruits of sin; this burdened me. It was

ot the sinning against a holy and righteous God that  
 troubled me, but that God was holy and righteous, and  
 that he would punish me, and not let sinners go unpun-  
 ished; this lay with weight upon my spirit. But when  
 the Lord by his Spirit discovered himself unto my soul,  
 then was I made to see matters in another glass, then did  
 I see sin as committed against God, "Against thee, thee  
 only have I sinned;" then did I see sin directly striking  
 against God, opposite unto his holy nature, contrary un-  
 to his holy law: so that my mourning was turned into  
 another channel. 2. Formerly under the convictions of  
 sin, the more I pored and pondered upon my sin, the  
 more of the impressions of wrath was to be found upon  
 my spirit, my soul more and more sunk, running me in-  
 to desperate thoughts of God, as an unmerciful God;  
 and of my own state and condition as hopeless, no reco-  
 very for me: then did I spurn, fret, murmur, and re-  
 pine. But otherwise was it when the Lord discovered  
 himself unto my soul as revealed in his word; then was  
 it that I was made to see God as a holy God, and that I  
 had rebelled against him, and destroyed myself; but  
 yet there was a discovery of a way of salvation, and of  
 recovery presented unto my soul, "I have found out a  
 ransom." From this discovery, and inlet of this light  
 into my soul, there was sweetness, encouragement, and  
 hope of outgate. 3. Formerly under the convictions of  
 sin, however pressed I was with the same, I was never  
 brought unto a cleanly, full, and particular acknowledg-  
 ment of sin. Upon a due serious reflection of my car-  
 riage and deportment, while in a natural state, without  
 Christ, and having no saving believing uptakings of him,  
 all that time I had the greatest aversion and backward-  
 ness of soul to come to a particular acknowledgment of sin,  
 although I was taught it was my duty; all this while any  
 acknowledgment of sin, and repentance for sin, was all  
 forced work, contrary unto the present frame, make,  
 and constitution of my soul: I would have been content  
 to have covered sin; but to take with, and acknowledge  
 sin, that I could not away with: notwithstanding the  
 conviction of the reasonableness of the duty, together  
 with the agony, trouble, and anguish of spirit I had up-  
 on the account of sin, flowing from the apprehensions of a  
 holy,

holy, just, and righteous God with whom I had to do, who would render unto every one according to his deeds; I say, notwithstanding of all this, there was a great aversion to this duty and work; and when pressed and forced to it, O how may I look back with hatred and loathing of myself, and that upon the account of the disingenuity of my soul in this duty and work of acknowledging of sin! But otherwise was it when the Lord by his Spirit came unto my soul, discovering himself as the way to the Father, as the ransom, as the propitiation, as he in whom only I could be justified. have pardon, and remission of sin; then was it that I was enlightened, enlivened, and strengthened to make a full, free, and particular acknowledgment of sin, time and place of the commission thereof, so far as my conscience charged home upon me. and that over the head of my glorious Scape-goat. In a word, the convictions of sin now and formerly vastly differed; for now, through the discoveries of Christ in a gospel dispensation, I was wrought up, upon scriptural grounds, to take encouragement, and to see more than a possibility of salvation, even a probability of salvation, in and through the Lord Jesus Christ. There was found an inward longing after Christ, a desire to be rid of sin, having a hatred of it; and my soul was brought to see the holiness of the law in all its just and reasonable commands, and to hate and loath myself because of the want of conformity thereto.

*Master Quest.* What way was it that you was brought to this desirable disposition of soul?

*Scholar. Answ.* O Sir. sure if the Lord by his Spirit had not wrought this work in and upon my soul, it would never have been brought about; and the way and manner of his working upon my soul, in effectuating this work, was very admirable. The Spirit of life entering into my soul, he brought about the whole of the work; he discovered sin unto my soul; he wounded my soul by the arrows of conviction, in and by the word; he awakened my conscience to speak the truth to my soul; he discovered the threatenings of the law; he awakened me out of my sleep of sin; he made me cry out, *What shall I do to be saved?* He discovered the remedy unto my soul, the Lord Jesus Christ, the eternal Son of the

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Father; he discovered unto my soul his ability, his willingness to save, and that he was every way a well qualified Saviour, able to save to the uttermost of sin; he discovered the Lord Jesus Christ as the gift of the Father, sent forth to save elect sinners of mankind; he effectually convinced me of my need of him, and that salvation was only to be had in and through him; he made me see that he was offered freely unto all sinners in the word of the gospel; he convinced me that I might warrantably put in for my share; he answered all my objections, telling me, this is his commandment, that I believe on the name of his Son. In a word, he my God in the person of the Holy Ghost, wrought the whole of the work; he created light in my soul, he infused grace, he brought me to Christ my living head, he gave an internal power for to take hold of him, whereby Christ and I was united. This work of efficacious grace in and upon my soul was very sudden; although that he was pleased, in the depth of his infinite wisdom, to exercise me in great deeps, and I had severe pangs, yet all ended very suddenly, in a happy, blessed, sweet, glorious, and desirable outgate. Had I a heart, mouth, and hand to set it forth, as then experienced, sure much of the riches and freedom of the grace of our God would appear. I would only through grace, before we proceed any further in this work, remark two or three things.

And, 1. I think I have great reason to remark, the Lord's nicking the season and time of appearance. When my soul was brought very low, just to despair, giving up all hope of any relief, then was it that his time was found to be a time of love unto my soul; then was it that he slept in, and delivered me from the jaws of my spiritual enemy, commanding deliverance for me, saying, "Deliver his soul from going down to the pit, I have found a ransom;" then was it that he was pleased to apprehend me by his Spirit, and working grace in my soul, by faith I was made to apprehend him, as a God reconcilable in his Son; then was it that he took occasion to beat off my spiritual foes; then was it that he opened prison-doors, and knocked off my fetters, and gave me real soul freedom and liberty.

2. O how suitable was this salvation and deliverance  
unto

unto my poor soul, answering all the cravings and exigencies thereof ! I was naked, and behold a garment spun by the eternal Son of the Father our Lord Jesus Christ, and actually holden forth, bestowed, and put upon me; also an inward garment of the graces of his Spirit wrought in my soul. Now the guilty, law-condemned sinner, becomes righteous through the imputation of the righteousness of our Immanuel, God-man. Now the soul that was a pit, a cage, a dungeon of unclean beasts, wherein all manner of uncleanness remained, is made the habitation and dwelling-place of the Most High ; “ And will God in “ very deed dwell with men ! ” That is indeed matter of wonder and admiration; much more in my soul. O is it not a suitable salvation ! Light, instead of darkness ; life, instead of deadness ; strength, instead of weakness ; liberty, instead of bonds ; joy, instead of sadness ! O is it not a suitable and great salvation ! Victory over the tyrannical power of sin ; victory over the slavish fears of wrath ; victory over Satan, so as he was really dispossessed ; and although that he makes many attempts to bite, yet his power is restrained, and my God keeps me by his power, and turns all temptations to my good. O glory, glory be unto him for ever !

3. Have I not now reason for to remark, that a work of grace is solely, only, and wholly of God in the person of the Holy Ghost, proceeding from the fountain of the rich, free, and sovereign love and grace of God in the person of the Father, purchased and procured by God in the person of the Son, in whom, and through whom all grace is communicated unto us sinners of mankind ? O the height, depth, breadth, and length of the love of God in Christ ! who can comprehend it ! sure it passeth the reach of angels and men. Is it not inconceivable and unfathomable, and doth it not pass all understanding from first to last of it ? Very admirable is it, to see, feel, and behold God standing forth in his word of grace, crying unto dead sinners, speaking unto them, and how that his word, through his quickening Spirit, should be found power and life unto the soul, and they made to feel the authority and power of God, causing them to arise from the dead.

I would now, through grace, go forward in this work. I was just now saying, that the Spirit of light and life

life entering into my soul, in a sudden most effectually and powerfully accomplished the work of grace in and upon my soul. Concerning this sudden work of grace upon my soul, there are some things worthy of observation. 1. I was made to take up God in the person of the Son as Redeemer and Advocate with the Father, as vested with the offices of prophet, priest, and king; but principally at this time the eye of my soul was fixed upon God in the person of the Son, our Lord Jesus Christ, clothed with the office of a priest. Having satisfied justice in the room and stead of a select number of mankind, my soul, by the Spirit of life, was drawn out after him, and fixed upon him, his blood and righteousness. That satisfaction he gave to the justice of God in the person of the Father, was the ground and foundation of my faith and hope; and upon this foundation was I enabled to plead for peace and reconciliation. The soul being brought to see law and justice fulfilled and satisfied in and by him; and being made for to take up the authority of God in his word, commanding, encouraging, and instructing sinners to take hold of him for their Lord, their Saviour, their Redeemer; at this time I actually felt a power given unto me, whereby I was really enabled to come unto him as the alone Saviour, the alone Redeemer and Peacemaker. I was enabled to accept, receive, and lay hold upon him for my Lord, my Saviour, my Redeemer, my Peacemaker, and that with the whole soul.

*Master. Quest.* But how know you that this was really the work of God by his Spirit in and upon your soul?

*Scholar. Answ.* That this was the work of God by his Spirit in and upon my soul, is evident, in my way of thinking, from what has been already hinted at. But for further proof of it, 1. My soul was brought to enter unto rest. Having got the discoveries of my God-man in the person of the Son, as the Saviour, Redeemer, and Day's man, and his blood as reconciling and atoning blood; being brought unto him by the internal power of the Spirit of God; being determined and enabled to embrace, receive, and lay hold upon him for the Lord my righteousness; and being by faith united to him, I really felt a rest in him, and rest flowing from him.

*Master. Quest.* Wherein, or how did this rest, which you

you felt in Christ, and which flowed from him to your soul, discover itself?

*Scholar. Answ.* Rest entered into my soul that moment that a God in Christ by his Spirit entered into it. Rest entered into my soul in and with every discovery that a God in Christ by his Spirit gave unto my soul of himself, according to his word. But more particularly,

1<sup>st</sup>, This rest in my Lord Jesus Christ, which flowed from him unto my soul, did discover itself in that sweetness, pleasure, satisfaction, joy, rejoicing, triumphing, gladness of heart, that was found upon the discovery let into my soul by the Spirit of God, according unto his word, of the contrivance, undertaking, purchase, and method of application of the great work of salvation and redemption in and through my Lord Jesus Christ. Here I was made to see a way without me, how that sin is punished in the person of my Lord Jesus Christ: "It pleased the Father to lay upon him the iniquity of us all:" and from the free grant and offer of him in the word, I was warranted to lay all my iniquities upon him: "Him that cometh unto me, I will in no wise cast out. Come unto me, all ye that labour and are heavy laden, and I will give you rest." Great was the comfort that flowed from this view of the Son of God being substituted and appointed by the Father to stand in the room and stead of elect sinners together with his own voluntary undertaking; "My delights were with the sons of men, before the foundations of the world. Lo, I come, to do thy will, O my God." The believing uptakings of this in some respects, possessed my soul with inward peace, joy, and satisfaction.

2<sup>dly</sup>, This rest did discover itself in the satisfaction I found in beholding sin not only punished in Christ, but also the sinner is saved in him, by him and through him. The believing views, that law and justice is fully satisfied in and by him, afforded great comfort. "He hath finished transgression, made an end of sin, made reconciliation for iniquity, and hath brought in everlasting righteousness."

3<sup>dly</sup>, This rest did discover itself in the satisfaction I had in beholding the blessed, the sweet, the desirable, and harmonious agreement betwixt the

seeming

seemingly inconsistent, and jarring-like attributes of God. Mercy and truth now in Christ are met together, righteousness and peace kiss each other; sin is punished, the law fulfilled, justice fully satisfied, the sinner saved, and all in and by our Lord Jesus Christ. Surely this mystery let in unto the soul, in the light of the Spirit, will give great satisfaction to it. "O taste and see that the Lord is good."

4thly, The inward rest given unto my soul did discover itself, in that inward delight, complacency, and acquiescence of soul, I found in this method of life. My soul was made to see, that this method of salvation through Christ was the way to bring about most glory to God, and the way of bringing about most effectually the temporal, spiritual, and eternal salvation of sinners. My whole soul went in to this method of life in and through the Lord Jesus Christ, and cordially approved thereof: and when the Lord by his Spirit gave me to see into this method of life, the rest of the soul discovered itself in this, that I was made to see therein only I could have all that I stood in need of; so that here was found all my desire, all my salvation, all my comfort, which afforded inward peace and rest unto my soul.

5thly, This rest discovered itself in the whole soul's cordial, hearty, and cheerful going in to the call of God, in accepting, receiving, and laying hold upon God's offered covenant; in the soul's being enabled by the Spirit of all grace, to answer the great gospel-command of God, in believing on the name of his Son Jesus Christ; so that the soul, under the conduct of the Spirit, being carried forth in a believing way, and united to Christ Jesus by faith, entered into rest. When a God in Christ by his Spirit entered the soul, rest entered with him; and when the soul was carried forth by the Spirit of God, in a way of receiving and laying hold upon Christ for the Lord us righteousness, the soul entered into rest, as its resting-place.

6thly, The rest of my soul did discover itself, in giving up with all other methods of salvation. Whatever way or method formerly I took for to have life, I was now made to see all my labour and travel in vain, and was actually made to give up with all refuges of lies. If it

be not a part of the explanation of that scripture, yet I may warrantably allude unto it, Heb. iv. 10. "For he that is entered into his rest, he also hath ceased from his own works." So was it with my soul; being brought unto Christ as the Lord my righteousness; and having justification in and through him, I ceased from my own works, in seeking justification, and the favour of God, upon the account of them.

7thly, This rest of my soul did discover itself, in that inward peace, calmness, and serenity of conscience which I had, being now sprinkled with the blood of Christ. Herein indeed most sensibly did the rest of my soul discover itself. Behold, here is, I may say, a more marvellous work upon my soul, than that in our Lord's commanding a calm in the sea, when winds and waves were tempestuous and strong. O how tempestuous and raging was my guilty unclean conscience, as may be evident from what has been hinted at before! but the calm, glory to God in the highest, made by him, is as remarkable. Surely now, I may from solid and sweet experience, trumpet forth the praises of my only Saviour, and only place of solid rest. Formerly had I not reason for to say with the Psalmist, Psal. cxvi. 1.-8. "The pains of hell gat hold upon me: I found trouble and sorrow?" But when the Lord by his Spirit brought me unto himself, I found him very gracious and merciful, he indeed helped me; I was brought unto the peace-speaking blood of the eternal Son of God.

*Master. Quest.* What way was it that you attained this rest, this peace of conscience by this peace-speaking blood of Christ?

*Scholar. Answ.* 1. From the word, being instructed therefrom by the Spirit of God; being made to take up the atoning, the reconciling virtue and value of the same by faith, I was made to take hold of the same. 2. By being enabled by faith, to hold up unto the justice of God in the person of the Father, my Lord Jesus Christ in the person of the Son, my God-man, in his whole person, his doing and dying, as my justifying righteousness. God did not, could not refuse his Son, he had nothing to say against his person nor his righteousness, nor yet against me, being brought to him, being by faith united to him.

I was accepted in him, through him, and by him. That moment the sentence of absolution from condemnation was passed in the court of heaven in my favours, and intimation was presently given unto the court of conscience : and indeed it was found, and experienced, that that righteousness of my Immanuel, God-man, which satisfied the justice of his Father, with the same was conscience, God's deputy within me, well satisfied ; so that after that moment of time, conscience his frightful countenance, his terrible aspect, his threatening expressions, wrath, wrath, his inward paining and stinging, was wonderfully, miraculously, and greatly removed ; his countenance was changed into pleasantness and smiling upon me ; that slavish fear of wrath which I had was greatly removed ; my mourning, sadness, and sorrow was turned into joy and gladness of heart. And here I may allude unto what Jacob said unto his brother Esau, Gen. xxxiii. 10. " Therefore I have seen thy face, as though I had seen the face of God." Surely the finger, the hand of God is here to be seen. Herein then does that rest of my soul, which is found in Christ, and which flows from him, discover itself, even in that inward peace, calmness, and serenity of my conscience, the guilt of sin being removed upon the account of the justifying righteousness of my Lord Jesus Christ imputed to me, and received by faith, as my atoning, reconciling, and justifying righteousness, upon which foundation at the first moment of my justification I stood, do stand, and through grace ever will stand. But more of this, if the Lord will, afterwards.

*Master.* I would be content you would make a pause here a little, and I would propose a question or two, before you proceed any further ; the substance of them you have been holding forth already, but that others may the easier take up what has been more largely spoke to, I would ask you, what is the object of justifying faith ?

*Scholar. Answ. 1.* More generally, Sir, my soul was made to take up the whole word of God, as indeed the word of God, as revealed in the scriptures of the Old and New Testaments, in all the parts thereof, historical, preceptive, promissory, and minatory parts, to be a ll

of and from God: this more generally was the object of faith. 2. More particularly, these places and parts of divine revelation. holding forth God, Father, Son, and Spirit, One in three. and Three in one; holding forth our state of innocence as coming from his creating hands; holding forth our fallen estate, by our sin and rebellion in our first parents; holding forth the contrivance of salvation by the Father, in and through his eternal Son; holding forth the promise of giving and sending forth his Son, for to be a Saviour, Redeemer, and Advocate; holding forth the promise of preparing him a body; holding forth the promise of furnishing him for his work, being in him, and with him, and carrying him through his work; holding forth the actual sending of God in the person of the Son into the world; holding forth his being actually conceived in the womb of the virgin Mary, without sin, his taking our nature into union with his divine nature, and in our nature appearing as the federal head and representative of an elect number of mankind, given unto him by the Father in the covenant of redemption, that he might in their room and stead do and suffer whatever law and justice could demand, in order to their being freed from wrath, and their obtaining of eternal salvation in and through him: I say. these places of scripture, holding forth the giving, sending, and actual coming of Christ, and his acting in the room of elect sinners, are the more immediate object of faith. It was in and by these places of divine revelation, that I got a discovery of the true state of matters with my soul; what I was in Adam in a state of innocence, and what I am now in a fallen estate; by them was the wretched condition of my own person cleared up unto me. It was by the divine revelation I got a view of what for a God I had to do with; views of him in his justice, as one who would not pass by sin without a satisfaction; and views also of his love and mercy in his Son, in giving and offering him, and pardon of sin in and through him. But, Sir, however the soul may be instructed in the knowledge of God, and of the mysteries of salvation in and through the Lord Jesus Christ; yet I humbly conceive, that whatever of this which hath been spoke of is upon the heart, and in view with the soul; yet, I say, more particularly, my soul

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was made to take up with Christ Jesus as the object of faith, under the consideration of a Priest, who offered himself up a living sacrifice, by the eternal Spirit, to the justice of his Father, upon the altar of his divine nature, in the room and stead of an elect number of mankind, he being appointed of God in the person of the Father, to fulfil the law, and satisfy justice for the breach thereof. Therefore the object of justifying faith precisely taken, I take up in this, Our God in the person of the Son, having done and suffered, according to the appointment and will of his Father, for the fulfilling of the law, and satisfying justice for the breach thereof, having made full atonement for all iniquity, and purchased all salvation. The faith of this being wrought in my soul by the Spirit of God, together with the offer of Christ unto all and every one that hears this word of salvation, was very encouraging unto me. It is hardly possible to unfold the object of justifying faith, or to set forth in words what the soul has in view, when enabled to the distinct direct act of justifying faith; but I think this one word comprises all, Our Lord Jesus Christ, according unto the revelation he hath made of himself in the word. Many things belong unto the description of the object of justifying faith.

1. Our Lord Jesus Christ his mission and commission, of and by the Father unto this work of redeeming and saving of sinners of mankind, he being the alone appointed ordinance of Heaven for this very end. 2. That he is the alone fit person for this work and business, and was only capable for to take up the difference betwixt offended justice, and us found rebel sinners. 3. That really he has laid his hand upon both parties, come betwixt them, and undertaken to satisfy justice in the room of an elect number, to fulfil all righteousness in their stead, and by his sufferings and shedding of his blood to make atonement for sin, by his righteousness to make a purchase of life, reconciliation, the favour of God, the Spirit, and all the blessings of the well-ordered covenant, and the same to be applied unto them in due time. 4. That actually all this is done and performed by him, according to the revelation of the same in the word. And as an evidence that he has done according unto passion from eternity with the Father, and that the Father is well

pleased with what he has undertaken and done, and that his justice is fully satisfied, after that he suffered unto the death for our offences, he rose again for our justification, and sat down on the right hand of the Father, hereby evidencing that all concerning the redemption and salvation of elect sinners is finished. Thus our Lord Jesus Christ considered, is the object of justifying faith.

*Master. Quest.* Wherein does the act upon this object of justifying faith consist?

*Scholar. Answ.* Sir, according to the view and experience I have of it, it consists and lies just in this, even the whole soul, in all its powers and faculties, being quickened by the purchased and promised Spirit of life in Christ, and drawn forth in a believing way and manner, is enabled to lay hold upon, accept, receive, and rest upon the Lord Jesus Christ for the Lord our righteousness and strength: "Surely, shall one say, in the Lord " have I righteousness and strength: in thee shall all the " seed of Israel be justified, and shall glory." I see no reason, nor cannot join with such, who place the first direct act of faith in one faculty of the soul more than another. Some take it to be in the understanding, some in the will. Indeed I own the mind is first enlightened, according unto the orderly way of working; the object of justifying faith being first presented unto the mind, judgment, and understanding, the will is determined to make choice of him, and then the affections go out after the object presented to the understanding and will of the person. But in the direct act of justifying faith upon Christ, it is just as has been hinted at, even the whole soul closing with a whole Christ, as he is tendered and offered in a gospel-dispensation.

*Master. Quest.* Whether or not is there assurance in the essence of faith; or when faith has a being in the soul, in its first direct actings upon Christ and his righteousness, has the soul assurance that Christ and his righteousness is his?

*Scholar. Answ.* Sir, according to the distinct actings of faith, that the soul is enabled unto by the Spirit of God, accordingly will the inward sensation of matters be with the soul. Therefore I humbly conceive, that care should be taken in handling this point, that so the

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inlets of light and life into dead souls, by the grace-infusing and life-giving Spirit of our God in Christ, may not be denied, and he himself robbed of that glory and revenue of praise he does deserve for his quickening grace: upon the other hand, care should be taken, lest souls who are really quickened, and are yet kept in bondage through fear of death all their lifetime, may not be discouraged. It is commonly owned, that the Lord has various ways of dealing with his children; he is a sovereign God, who dare say, *What dost thou?* Sir, according to the experience I have of the Spirit of God's method and way of working in and upon my soul, in the infusing of grace, and in actuating and exercising grace in my soul, I am made to see and observe, that there is a difference betwixt the assurance of faith, and the assurance of reflection.

*Master. Quest.* Wherein lies the difference betwixt the assurance of faith, and the assurance of reflection?

*Scholar. Answ.* Sir, I think they do greatly differ as to their objects. The object of the assurance of faith is without the soul, even Christ as held forth in the word and covenant of rich and free promises of grace; but the object of the assurance of reflection is within the soul. The soul being made to take a view of what the Lord by his Spirit has wrought in it, according unto the sensation the soul has of a work of grace being begun, consequently the soul is taught to draw the comfortable conclusion of its interest in Christ, and in a well-ordered covenant. But the assurance of faith lies in the direct outgoings and actings of the soul upon Christ, as presented and holden forth unto it, in the word and covenant of grace: "When thou saidst, Seek ye my face, my heart said unto thee, Thy face, Lord, will I seek." Our Lord Jesus Christ presents himself unto the soul in the light of his Spirit, according to the discoveries he has made of himself in his word, not only as one able and willing to perfect and perform what concerns them; but actually by his light-giving and life-giving Spirit and grace, causes and makes the soul take him up, as making over himself unto the soul, in all that he is, in all that he has done, and in all that he has purchased. We may observe here a giving and a receiving; and what can be  
more

more sensible unto persons, than a receiving what is offered and put in their hands? I own, as has been hinted, according unto the distinct actings of faith upon Christ the object, through the internal power of the Spirit, so will the assurance, as to the sense and comfort of the soul, be found to be. Sir, as for my own part, according unto the experience I have of it, I am not in a strait for to say, and through grace desires to hold by it, that there is assurance in the essence of faith, or in every direct act of faith upon Christ. This may be made evident, if we would consider, that as grace is infused by the Spirit of our God in Christ, so also every motion and outgoing of the soul, in the believing actings of faith upon Christ as presented in the word, is surely the effect of the powerful operations of the Spirit of God. Our God in Christ is willing that his grace should be known by souls, and that we should make particular application of all that is offered unto our own souls; yea they are enabled to make particular application, to carry all home, Christ and all he is, unto their own souls; and is it possible that Christ is brought home to the soul's custody by the Spirit of God, and yet the soul not some way sensible of it? Sir, I think the soul in its believing approach unto God in Christ, for pardon and reconciliation, will be taught to come, and enabled to venture upon Christ, upon the call of God carried home by the Spirit upon its soul, so that the soul is made to experience what it is for to say, I accept, I receive, I rest upon this offered Lord Jesus Christ, presented and offered to me in his word of grace; and consequently, when enabled thereunto by the powerful operations of the Spirit of God, is made to feel and experience rest and satisfaction flowing from Christ unto its soul; and may warrantably conclude, My Lord and my God, my joy, my crown, my glory. It is evident that every soul should come, and is warranted in the word of grace to come, unto a God in Christ, with the full assurance and confidence of faith, that they may obtain Christ, and his righteousness, mercy, and grace, to help in time of need. And certainly the dead soul, that feels the life-giving Spirit of a God in Christ entering into it, quickening, enlightening, and enlivening their soul, presenting Christ and his right-

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righteousness before them, and who through the internal power of the Spirit are taught to put on the Lord Jesus Christ, may upon good grounds conclude, "Blessed be the Lord, who hath made light to arise; bind the sacrifice with cords, even unto the horns of the altar. Thou art my God, and I will praise thee; thou art my God, I will exalt thee." The soul is now let into the new world of grace, flowing from God through Christ by the Spirit into it, consequently feeling and seeing sensibly a real change upon all the faculties of the soul, the wheels and motions of all the faculties of the renewed part in the soul turned all upward, God ward, Christ-ward, heaven-ward, set upon these spiritual objects. Is it possible, but that, according to the measure of the distinct actings of faith the soul is enabled unto, through the internal power of the Spirit, the soul must rejoice with joy unspeakable, and full of glory, in its new Husband and Lord, in his righteousness, and in all he is, and in all he is become unto the soul? "Surely, shall one say, in the Lord have I righteousness and strength. In thee shall all the seed of Israel be justified, and shall glory." I shall now return a little further to answer that question, How know you that really this was the work of God upon the soul?

*Scholar.* In the 8th place, I add, that it is evident it was the finger and hand of God in Christ working a work of grace upon my soul by his Spirit, in the dispossessing of Satan, that angel of perdition, who ruleth and reigneth in the children of disobedience. How he ruled and tyrannized in and over my soul, is somewhat made evident already.

*Master. Quest.* What way was it that Satan was dispossessed, and thrown out of your soul, as to his tyrannical and reigning power?

*Scholar. Answ.* 1. The Son of God by his Spirit, the Captain of salvation, the Lion of the tribe of Judah, upon his entering into my soul, and taking possession thereof by his Spirit, that old serpent was made to take wing and flee away. 2. I being by the internal power of the Spirit of God, united to Christ, through the instrumentality of faith wrought in my soul, and his righteousness made over unto me, all foundations of his challenges

lenges were unbottomed ; law and justice being satisfied, the jailor was divested of his power in keeping me any longer in prison, in bonds and fetters ; prison-doors were opened, and fetters knocked off : and thus my soul was delivered from the devouring jaws of the lion of the bottomless pit. 3. The whole soul of me was enabled to give full consent to the dispossessing of Satan, and that that power which he had in and over me might be overcome and effectually removed, being taught to renounce and give up with the service of sin and Satan. And as I was enabled to look unto Christ as a Priest, that by and upon the account of his atoning blood, I might have pardon and justification ; so also I was enabled to look to him as a King, for to subdue all his and my enemies, and especially this enemy Satan. And indeed I did feel his kingly power exercised in a remarkable and wonderful way and manner that night that he by his princely power and Spirit entered my soul ; then was it that he caused me in some measure put my feet upon the necks of mine enemies, particularly Satan ; so as he did not reign nor tyrannize in and over me as formerly. Herein consisted a great branch of rest of soul, which I was made to feel and experience, flowing from Christ's entering into my soul by his Spirit. He did indeed manifest himself to be the stronger man, in his binding, overcoming, and casting Satan out of his possession, and spoiling him of his goods ; carrying my soul-captive in his triumphing chariot of his conquering Spirit and grace. Consequently my soul not only found rest flowing from him, which may be somewhat evident from the particulars mentioned. But,

In the 9th place, I was brought to rest, acquiesce, and confide in and upon the Lord Jesus Christ.

*Master. Quest.* What was it in Christ you rested upon, and for what did you rest and confide in him ?

*Scholar. Answ.* It was the whole person of Christ, God-man, in the faith and view of all that he did and suffered. I was taught and made to rest and confide in and upon him for all that for which I was enabled to accept and receive him.

*Master. Quest.* For what did you receive and accept of Christ, and for what did you rest and confide in him ?

*Scholar.*

*Scholar.* *Answ.* Sir, Your question being twofold, deserves separate answers ; yet for brevity's sake, I shall aim at answering them conjunctly, perceiving the one may cast light upon the other.

In the 1<sup>st</sup> place then, I was taught to accept of the whole person of Christ as offered in a gospel-dispensation, for the Lord my righteousness : " Hearken unto me, ye " stout-hearted, that are far from righteousness : I " bring near my righteousness." " His name shall be " called, The Lord our righteousness." Consequently I was taught for to rest in and upon him, for the Lord my righteousness. I accepted and received him, for my atoning, reconciling, and justifying righteousness, that in him, by him, through him, upon the account of his fulfilling all righteousness, by answering all the commands of the holy law of God, and dying the death threatened in the covenant of works, by shedding of his blood, I might have a righteousness, and stand absolved from the sentence of condemnation, receiving the full, the free, the complete remission of sins, upon the account of the satisfaction he did give unto law and justice. He has finished transgression, and made an end of sins ; he also has made reconciliation for iniquity, and brought in an everlasting righteousness ; in the faith of this, as I was enabled to receive him, so do I through grace rest in and upon him, as my atoning, reconciling, and justifying righteousness ; " Surely, shall one say, in the Lord have " I righteousness ;" that I may be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. In the faith of this did I receive him, and in the faith of this do I rest in and upon him. But,

2<sup>dly</sup>, I was enabled to receive him as my Prophet, for to reveal, and teach me by his Spirit, in an internal way and manner, the hidden mysteries in the word, to know One in three, and Three in one, more distinctly, more savingly, and more spiritually, and all the fundamental points in divine revelation : " All thy children shall be " taught of the Lord : they shall all know me, from " the least to the greatest." " I will send the Comforter, and he will guide you into all truth : for he " shall

" shall take of mine, and shall shew it unto you." Consequently I through grace rest in and upon my Lord Jesus Christ, for his purchased and promised Spirit to be sent down to my soul, that I may be taught in all the knowledge of his will, both in his word, and in his providences; that I may be made a real spiritual doer of all that is his will. " O that my ways were directed  
 " to keep thy statutes! then shall I not be ashamed,  
 " when I have respect unto all thy commandments.  
 " Let my heart be sound in thy statutes; that I be not  
 " ashamed. Uphold thou my goings in thy way, that  
 " my footsteps slide not." I was enabled to receive him for wisdom, who is the true and substantial Wisdom of the Father, that he who teaches by his Spirit as never man taught, might cause me know wisdom in the inward parts.

3dly, I was enabled to receive him for my King, to rule in and over me, to subdue and restrain his and all my enemies by his Spirit and grace, really to conquer and overcome all of them, " The Lord is our Lawgiver, ver, the Lord is our King, he will save us." And I do through grace rest upon and confide in him, that he will execute vengeance upon all his and my enemies, and especially corruption within: " I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you. I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you." I rest upon my Lord Jesus Christ for the accomplishment of all the words of grace purchased by him, and promised by his Father, that I may by his Spirit be made clean, pure, and holy in heart and way: " Sanctify them through thy truth: thy word is truth." I rest upon him for victory over Satan, that old cunning politic serpent, for light and strength from him, to take up his cunning politic ways and methods of working, in order to deceive, and to stand in his name and strength to fight with him, so as I may overcome at length that enemy. He has promised to bruise Satan under our feet shortly, and to keep us by his power through faith unto salvation. I rest upon him for victory also over the world, the smilings and frownings thereof, that

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my heart may not be drawn away from my only portion, my God in Christ; that if the world should smile, I may not through the corruption that is in me, be left to forget God; or if my God should see fit for me, to measure out my water, and give me my bread by weight, I rest through grace upon my Lord Jesus Christ, for his Spirit and grace, to be kept from sin, and from entertaining dishonourable thoughts of him, whatever way he may see fit, in the depth of his infinite wisdom, to deal with me in the conduct of his providence. "In the world ye shall have tribulation: but be of good cheer, I have overcome the world." Glory to him for ever.

*4thly*, I was enabled to accept of him to be a God unto me, in all his infinite perfections, his wisdom, power, and faithfulness, to contrive, bring about, and fulfil all his words of grace promised unto his Son, and to my soul in him. And I do rest upon him by faith for the full accomplishment of all the promises of the well-ordered covenant, which concern time and eternity, that he will be to me for a God, to cure me of all my plagues, to heal me of all my diseases: the plague of sin, of unbelief, of Atheism, much yet remains; O to have the same rooted out! the plague of carnality, of formality, Lord, cure. I desire through grace to accept of and rest upon the Lord for light in darkness, life in deadness, strength in weakness, health in sickness, and wealth in poverty; for fittedness for whatever is his will with me in time. I accept and rest on the Lord for to be borne up and carried through, to the honour of his glorious name, the credit of religion, and the comfort of my own soul.

*10thly*, and *lastly*, That this was the work of God in and upon my soul, and that this rest found in my soul flowed from Christ, is evident from this, that all was sealed with a word of grace by his Spirit upon my soul, *viz.* Psal. cxviii. 27. 28. "God is the Lord, which hath shewed us light; bind the sacrifice with cords, even unto the horns of the altar. Thou art my God, and I will praise thee; thou art my God, I will exalt thee." This word of grace came unto my soul after prayer with light and life.

*Master. Quest.* How know you that this word of grace was to confirm the preceding work; and that real-

ly it was brought home by the Spirit of God in and upon your soul?

*Scholar. Answ.* 1. Sir, sure I am this word of grace came seasonably unto my soul, not in reading of it, or in hearing of it, but it came unto my soul secretly; the which way I cannot account for. It was some time before I knew the place of scripture where it was, and that was when hearing it cited in hearing of sermon.

*Master. Quest.* Wherein did the seasonableness of this word of grace appear?

*Scholar. Answ.* The seasonableness of this word of grace appeared, in the suitableness thereof unto the present circumstances that my soul was brought into. If it be noticed, according to the small hint already given thereof, the melancholy state that I was in while I was in a state of black nature; if further it be noticed, the Lord's method by his Spirit in bringing me up out of the horrible pit, in discovering the remedy, setting my feet upon a rock, uniting me unto Christ Jesus; was it not then seasonable and suitable for to have a song of praise put in my heart and mouth, even my God to magnify? This was found in the Psalmist's experience, Psal. xl. 1. 2. 3. "I waited patiently for the Lord, and  
" he inclined unto me, and heard my cry. He brought  
" me up also out of an horrible pit, out of the miry  
" clay, and set my feet upon a rock, and established my  
" goings. And he hath put a new song in my mouth,  
" even praise unto our God."

2. That this word of grace was brought home by the Spirit of God upon my soul, appears from the light, life, and sweetness that attended it. It came with a convincing power in and upon my soul; heat and warmth was in it and with it: so that I was made to joy, and to rejoice with joy unspeakable, and full of glory. There was a kind of heavenly glory and majesty which now entered into my soul, whereby I was drawn out in a triumphing way and manner.

*Master. Quest.* In whom did you joy and rejoice?

*Scholar. Answ.* In God, Father, Son, and blessed Spirit, One in three, and Three in one; he was the sole object of my joy and triumph, my gloriation and praise: all came from him, and all centered in him.

*Master.*

*Master. Quest.* Why, and wherefore was it, that you did joy and rejoice in God, Father, Son, and Spirit?

*Scholar. Answ.* Because that he had made by his Spirit light to arise in and upon the dark chaos of my soul. I was now made to take a back-look of the Lord's way of dealing with my soul by his Spirit, from the first discernible motion upon my soul, unto that moment. And O what infinite love, faithfulness, wisdom, power, mercy and goodness, may be seen in the whole of God's management, in a convincing, humbling, and converting work of his Spirit upon my soul! O the deeps that he was pleased to plunge me into, distressing my soul upon the account of sin, original and actual, letting me see the curse of the law, that vengeance which was due to sin, pursuing me, and bringing me off from all legal foundations, discovering the remedy in himself, God in the person of the Son in my nature, giving me to see him in his person, in his offices, in the sufficiency and virtue of his blood, as both able and willing to save, and answering all objections to the contrary by his word and Spirit, a short account whereof has been mentioned, together with what I met with this night. O wonderful, O great grace! O heavens, O earth, stand and behold this admirable, astonishing, sovereign, rich, free grace. Here is foundation and ground for wondering for angels and men. Behold one in chains, locked up in the dark dungeon and horrible pit of sin and misery, under a sentence of wrath, condemned by God and conscience unto eternal wrath, and that because of sin, under the most fearful horror and dread of the same: yet within a very little space of time delivered, prison-doors set open, chains knocked off, the bound set at liberty, a child of the devil, an heir of hell and of wrath, within a very little made an heir of God, and joint-heir with Christ. Now justice is satisfied, conscience is pleased, an angry God is become my God and Father in Christ; so that I could now look to him with somewhat of confidence; the guilty is absolved, justification is found in the blood and righteousness of the Son of God, I accepted into favour, and brought into a state of reconciliation in and through my Lord Jesus Christ, in whom I have received the atonement. Have I not reason to sing and say, "God is the Lord, who

" hath made light to arise ?" None other could do it, but a God. Surely then reasonable service it is, to bind soul and body, all I am, and all I have, as a sacrifice, with the cords of true and sincere love and affection. unto the horns of the altar for ever ; crying out, " Thou art my God, with the whole soul I will praise thee ; thou art my God, I will exalt thee." " I will greatly rejoice in the Lord, my soul shall be joyful in my God, for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness."

3 Now my soul was taken up with my now resting-place, even my Lord Jesus Christ ; unto him was my soul brought, and in him rest was found. Many a weary step did I take, but I was filled with mine own ways ; no rest did I find really, unto neither heart nor conscience ; all places that I went to for rest, however seemingly-like they promised, yet all in the event denied me rest, still my heart and conscience was left in a restless state and condition, all proving refuges of lies, saying, No, no, no rest in me. Was there not then all reason for the soul to be taken up with him, who had discovered the resting-place unto my soul, even my Lord Jesus Christ ? " God is the Lord, who hath made light to arise." It was a God in Christ, who by his Spirit discovered the resting-place unto my soul, even his Son, my God-man, who did prove the only satisfying resting place of my weary soul. Surely then, after such a dark night of distance from God, the true centre and place of rest, after the soul has been wallowing in the mire of sin, and wearied with the service of sin, Satan, and the world ; when brought home unto the true resting-place, and feels and tastes of that rest in that resting-place, what can be expected, but that the soul should, like the birds after a dark night, upon the breaking up of the day, mount up, and sing, " God is the Lord, who hath made light to arise ; bind the sacrifice with cords, even unto the horns of the altar. Thou art my God, and I will praise thee ; thou art my God, I will exalt thee ?"

*Master. Quest.* Unto what got you rest, and from what got you rest ?

*Scholar. Answ.* I got rest in this resting-place, even my Lord Jesus Christ, unto both soul and body. The soul

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soul being in a restless condition, through a sense of sin and wrath, being liable unto the curse of the law, and feeling the raging pangs of conscience within, it had very great influence upon the body, so that my body sensibly wasted and decayed away, through the inward impression of guilt and vengeance due to the same. But I got rest in this resting-place unto my soul, my conscience, my heart, and my body : all the powers and faculties of the soul were well-pleased with this resting-place, and no object ever the soul saw that afforded such satisfying pleasure, delight, and complacency, as this resting-place did, my Lord Jesus Christ ; whenever he presented himself in his word, as the resting-place of my soul, and whenever the eyes of my mind were opened for to see him, O what for a beauty, O what for a glory was there to be seen in him, the sent of the Father, full of grace and truth, the anointed and appointed ordinance of Heaven for the salvation of poor sinners of mankind ! the eye of my soul was fixed upon him, as the alone way of reconciliation, and the alone place that my soul should get rest in and from. So that the soul did follow hard after him, until that the whole man did rest in and upon him. The will did most heartily and cordially go into this method of grace, this resting-place presented unto the soul, did accept, receive, and rest upon this resting-place ; and the whole affections ran out towards and after him, were taken up with him, and settled upon him, as the alone resting place of my soul.

*Master. Quest.* From what was he found a resting-place, or from what got you rest in him ?

*Scholar. Answ.* Sir, you may easily by this time see with what my soul has been burdened, and my soul wanted to roll all, my whole self, my whole all, soul and body, burdens and all, over upon him ; so that there was found a rest for my person, and a rest for my burdens, in this resting-place. But more particularly, I got rest in this resting-place from the commanding power and rigour of the law, as a covenant of works ; for the law always cried, Do, do, but was never satisfied with all that ever I did.

*Master. Quest.* What way has Christ your resting-place, delivered you from the law as a covenant of works ?

*Scholar. Answ.* By fulfilling the same in my room, answering the whole demands of the law ; so that the law has nothing to require from me, as my Head, and Surety, hath fulfilled it, Rom. viii. 3.

*Master. Quest.* Ay, but the law is broken already, and you are found guilty in Adam, and in your own person.

*Scholar. Answ.* My Lord Jesus Christ, as he has fulfilled the law in the precept thereof, by yielding perfect obedience thereto in the room and stead of his children ; so also he has satisfied justice for the breach of the law, by actually suffering the death threatened in the covenant of works : he has finished transgression, made an end of sin, and brought in an everlasting righteousness.

*Master. Quest.* What way was the active and passive righteousness of Christ made yours ?

*Scholar. Answ.* By imputation, as a free donation and gift.

*Master. Quest.* How did you receive it ?

*Scholar. Answ.* By faith, which was of the operation of the power of the Spirit of God in and upon my soul, whereby, as an instrument in the hand of the Spirit, I was made to receive it.

*Master. Quest.* Was it Christ's doing and dying, separate from his person, that you received ; or his whole person, together with his doing and dying ?

*Scholar. Answ.* It was the whole person of Christ ; it was just himself, God in the person of the Son, clothed with the human nature, in the believing apprehensions that he had in my nature satisfied law and justice fully and completely for rebel sinners of mankind ; in the faith and view not only that he was able and willing, but also being offered, I was enabled to make use of the right and warrant God had given me to believe ; seeing a whole Christ was offered, a whole Christ was embraced, laid hold upon, and rested upon. Thus Christ Jesus my Lord is become mine own ; he by his Spirit did make light to arise, in and by which light I was brought unto him the light and life-giving head, in whom I got justification, the pardon of sin through faith in his blood. The effect of which was really felt and experienced, in that the law, as to its commanding force and power, in requiring perfect, personal, full and complete obedience, was silenced.

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When that by faith I was enabled to go in unto this resting-place of God the Father's own contrivance, and being accepted of God the Father in the well-beloved, his justice being satisfied with me, in him, and upon his account, the law was also satisfied; and so consequently I was at the same time delivered from the law, as to its commanding and condemning power. I was now no more to do for life, nor yet to suffer for the breach of the law that I was guilty of, both in Adam and in mine own person, the sentence of absolution from condemnation, on the account of my Head and Surety, being now passed in my favours in the court of heaven, and the same being intimate unto the court of conscience within me. O now behold and wonder, heaven and earth, angels and men, I being in Christ, the justice of God satisfied, the law satisfied, conscience within satisfied, all in a calm, looking with a pleasant aspect upon me.

*Master. Quest.* Are you wholly delivered from the law, so as no way obliged to observe, to keep and obey the precepts thereof?

*Scholar. Answer.* 1. I am wholly delivered from the law, as to obeying the same in order to the obtaining of justification and life upon the account of my doing; neither am I to believe the threatenings of the law, so as to fear wrath in the event. I am now founded upon Christ, who is the *Mediator of a better covenant, established upon better promises*, Heb. viii. 6.--13. But, 2. I am not delivered from the law as a rule of life; no, no; my Lord Jesus Christ by his Spirit dwelling in my soul, becomes the Spirit of sanctification and holiness within me, teaching and instructing me how to regulate the inward and outward man, according to the rules of his law and word. It is the Lord by his Spirit who makes all old things to become new; he plants at the first new habits, new dispositions, new desires, new inclinations; he only carries on his own work in and upon the soul. A wild barren tree will never bring forth good fruit. Let legalists say what they will, there can be no genuine fruit, or real obedience to the law of God, without union to Christ, and the being influenced by his Spirit and grace: these only will be found to delight in the law of God, after the inward man. They have no real union  
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with Christ that are lawless persons, they are none of God's children and family ; our God and Father keeps a more regular house than to want laws, or not to observe whether or not there be an observance of his laws. Consequently there are rewards of grace with which he rewards his own grace already given, whereby they are made straight, and kept straight with himself in some measure, conformable unto the rule of his word. " To him that hath shall be given, and he shall have more abundance." Also there are fatherly corrections and chastisements for offences : " If his children forsake my law, and walk not in my judgments ; if they break my statutes, and keep not my commandments : then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail," Psal. lxxxix. 30. 31. 32. 33. The soul that is justified by Christ, I am persuaded, will study as close conformity to the law, as if he were to be saved by the same ; and yet in point of justification before God, he will cast all away, and betake himself unto the surety-righteousness of Christ, as if he had been enabled to do nothing, or as if his whole lifetime were filled up with sin, iniquity, and transgressions.

Now, Sir, all things considered, which have been laid before you so plainly, freely and ingenuously, according to my weak capacity and form of expression, concerning the Lord's various ways of dealing with me, while in a state of black nature and distance from him ; as also the way and manner which he hath been pleased in the depth of his infinite wisdom for to take, in order to the effectual bringing me out of that state of distance and enmity, and from the slavery of sin and Satan in unto himself, through his Son, by his Spirit, and that by means of both law and gospel, and thus setting me fairly upon the rock Jesus Christ my Lord, the solid foundation of God the Father's own laying, for the salvation of lost sinners of mankind, upon which foundation all my faith and hope, for all that I want for time and eternity, is placed : I say, all things considered, have not I reason to take notice of the love of God in Christ unto my soul ? and O that I could think of it, and speak of it, as becometh an  
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heir of hell and of wrath, who now am made an heir of God through Christ! O but the love of God in Christ passes all comprehension! what can worms think or speak of this love! O the height, O the depth, O the breadth, O the length of the love of God in Christ! this is all I can say, that it has a height, a depth, a breadth, a length, but it passes comprehension. This work affords more of matter for inward wonder and admiration, than I can get words for expression. Oh I am heart-bound, and tongue-tacked; I can neither think nor speak of the love of our God in Christ; I must just conclude, that it is like himself, incomprehensible, incomprehensible, passes all understanding, far more all expression. Only through grace I desire, under the conduct of the Spirit of my God in Christ, to bless, adore, magnify, glorify, and praise God in the person of the Father, that ever he should have had thoughts of love towards a number of the fallen and lost posterity of the apostate race of mankind. Glory, glory, glory unto him for ever, Amen; and that I should be found amongst that number! Hallelujah, hallelujah be unto him for ever, Amen! I bless, adore, magnify, glorify and praise my God-man in the person of the Son, for undertaking to save and redeem a chosen and predestinate number of mankind from all eternity. O might he not have cast me, when the number was presented unto him! What, shall I save such an one, whose name cannot be mentioned for vileness? Glory, glory, glory unto him for his love to me in particular! Hallelujah, hallelujah, Amen! Praise, glory, honour be unto my God in the person of the Holy Ghost, for all that travel in a convincing work, pursuing me closely until that I was brought home to a state of reconciliation! Glory, glory, glory be unto God, Father, Son, and blessed Spirit! Hallelujah, hallelujah, Amen!

I cannot but conclude this part of the performance, which I have been aiming at, with a declaration before heaven and earth, that ever since I was determined to close with Christ the Son of God, my soul has been well pleased with him, and the method of salvation in and through him. Unspeakably much of infinite wisdom is in this way of redeeming sinners, found out by God in the person of the Father, brought about by God in the person

person of the Son, and applied by God in the person of the Holy Spirit unto the souls of elect sinners of mankind. And now my soul being brought home to a state of reconciliation with God in and through my Lord Jesus Christ, it afforded joy, gladness, and satisfaction unto my soul, and I was made to glory and triumph in God my Saviour, in God my portion, my all in all.

*Master. Quest.* Did this frame of spirit continue with you, of a sense of reconciliation with God in and through the Lord Jesus Christ?

*Scholar. Answ.* No, no, Sir; how long or how short it did continue, I cannot be positive; but this I do know, that it did break up, and I did fall into great doubts and fears of my interest in God in and through our Lord Jesus Christ, which proved very vexing and perplexing to my soul; and I was again sunk in the deeps of distress and agony concerning my interest in Christ, and fears that the work of grace wrought in and upon my soul was not real.

*Master. Quest.* Were all impressions of that singular appearance of God by his Spirit in and upon your soul, that night from which you date your conversion unto God in Christ, worn off from your spirit, while you was under these fears of your interest in Christ?

*Scholar. Answ.* No, no, Sir; there was still a secret light raised up in my soul, a conviction, a certain persuasion left there, of the Lord's most remarkable appearance to me that night: the change upon my soul by God's appearance was so sudden, being brought from darkness unto light, from a state of distance unto a state of nearness through Christ, from the inward power, rage, and tyranny of Satan, which was not felt afterwards as it was before, the devil, unbelief, nor other corruptions within, could not put out that light wholly, but in the midst of all these doubts and fears wherewithal I was perplexed, the Lord's most singular and remarkable appearance to my soul that night, was ever sweet and comfortable unto me.

*Master. Quest.* How was it, or from whence did these doubts and fears of your interest in God through Christ arise?

*Scholar. Answ.* 1. No doubt but I had a sinful hand in

in them. It is needless to rake into the dunghill of sin, wherewithal God was provoked for to withdraw, and to suffer me to fall into these deeps of fears and distress; only sure there was not that walking up to that honourable station and relation of a son that I was now brought into; as also, the being more taken up with the deliverance than with the Deliverer; growing more secure and remiss in the duties of religion; together with unthankfulness unto the great Deliverer. Innumerable sins and failures in heart and way provoked the Lord. 2. No doubt but the Lord had a sovereign hand in the same, in suffering me to fall into these deeps of fears, both for his glory and my good; besides chastising me for my sins, that I might also be more shaken, in order to my soul's being more rooted and fixed upon Christ, the foundation of God's own laying.

*Master. Quest.* How was you exercised under these fears and doubts of your interest in Christ?

*Scholar. Answ.* Sir, I must say, that there was a vast difference betwixt my case now, and exercise under this darkness, and fears about my interest in Christ, and that which I laboured under before conversion. But I think I have already spoken somewhat to this purpose; only under this exercise, and fears of my interest in Christ, there was a secret principle of faith and hope looking forth at the window of my soul, towards the Lord, for his succour, strength, and deliverance from that darkness, and these fears I was now labouring under. I was still enabled to go on in the way of commanded duty, in seeking after the Lord in prayer, and public ordinances, as hearing of the word preached: I was now becoming more tractable, and learning to take up God in Christ by his Spirit speaking to my soul in and by the means of his word read and preached. Formerly my soul would not have it said, that the Lord was speaking to me in the word; but now the Lord by his Spirit came unto my soul with light and life, alongst with his words of grace, suitably and seasonably strengthening and encouraging my faith and hope; so that sometimes I have been made to admire at that wonderful power, light, and life that has attended the means of grace upon my soul, whereby I have been raised up out of the grave anew again, by

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a word of grace let down to my soul; consequently have had great satisfaction, joy, and comfort, over sin, Satan, and corruption within me. This may be one reason why the Lord was pleased to exercise me with doubts and fears concerning my interest in himself, that I might see that the work of grace was not perfected in my soul, consequently had need to wait upon the Lord in all the duties and means of grace which he has appointed, in order to the feeling of the power of his Spirit in these means of grace, for the perfecting of the work of grace in and upon my soul. Under all these fears I was then labouring under about my interest in Christ, I was made to be exercised still in the duty of prayer, crying unto the Lord for more and more of the intimations of his love and free favour in Christ unto my soul; so that as the Lord my sovereign God was pleased to shine upon my soul in and by the means of grace, I came gradually to discern, take up, and win at the knowledge of my interest in himself, as I hope will be made evident.

*Master. Quest.* Had you ever yet gone about that solemn and strengthening work and duty of commemorating the dying love of our Lord Jesus Christ, in that divine institution and ordinance of his supper?

*Scholar. Answ.* No, Sir. By this time I was but about seventeen years of age, and being formerly so plunged in the deeps of distress, I had little thoughts about that work and duty. Yet I remember that about this time, this solemn work was to be gone about in Edinburgh, viz. in March 1709, and my father one night did converse with me relative to going about that work and duty, telling me, that he had in the ordinance of baptism dedicated me unto God, and that it was my duty for to make a personal dedication of myself unto the Lord in that solemn ordinance of his supper, the which work and duty I then took thoughts of.

*Master. Quest.* Were there any things that were hindrances and impediments upon your spirit to your going about this work?

*Scholar. Answ.* Many things. Such as fears I had about myself, of my interest in Christ, whether or not really I belonged unto him, and had a right and warrant for

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for to approach unto him in that awful ordinance of the supper, it being an ordinance appointed for children and friends, where God and they may feast and enjoy fellowship one with another ; fears that I was none of those called unto that work and duty, and that if I should venture forward, I would certainly sin, and bring vengeance upon myself : Satan also, by his terrible suggestions, together with the corruption that was within me, telling me, that I was not fit for that holy solemn work ; What, such a person as I venture upon such a piece of work ; what if God should strike me dead in the very spot, or give me such a remarkable stroke, as that I should be a terror to myself and all about me ? Further, fears because of others seeing me going about that work that knew me ; therefore I had some temptations of going to another congregation than my own where I lived ; for the temptation ran upon my spirit, that I would not hold by Christ, but in a day of trial I would soon turn my back upon him, and so become a reproach to religion ; and therefore better stop now, and make no public appearance and profession of Christ and his way, than afterwards to become a scandal and reproach unto that holy religion. Yet I was helped to go forward in the designed work, over the belly of all enemies within and without, and all opposition thereto.

*Master. Quest.* How was you exercised before you went about this solemn work ?

*Scholar. Answer.* Sir, indeed I knew not well how to be exercised about preparation-work at that time ; however, I attended upon the means of grace, heard the word preached, read and prayed. I was enabled to cry unto the Lord for his teaching and instruction, and was instructed to make a particular confession of all sins whatever my conscience did charge me with, and anew through grace was enabled to flee unto the Son of God, and the fountain of his blood, for washing and cleansing ; declaring before heaven and earth, that I knew no other way of salvation, but only in and through the eternal Son of God, upon the account of his merits and righteousness ; and so was enabled to embrace the Lord Jesus Christ for the Lord my righteousness, his God and Father for my God and Father, his Spirit for my in-

structor and sanctifier, leader and guide; and was enabled to make a full resignation of myself unto him, soul and body, all I was, all I had, to be for him, and not for another. I remember also there were some offences I was guilty of towards my parents, which were galling to my conscience, and before I could go forward in this work, I was obliged for to ask forgiveness from them; which did afford ease unto my mind. So I went forward in this solemn work, and was much encouraged and strengthened therein, by the labours of those eminent servants of Christ, Mr Webster, who had the charge of the work, our ministers in the College church being both dead at this time, and his assistants, Mr Mair and Mr Plenderleith; particularly from that scripture Mr Plenderleith was upon, on the preparation-day, Hof. xi. 4. "I drew them with cords  
 " of a man, with bands of love, and I was to them as  
 " they that take off the yoke on their jaws, and I laid  
 " meat unto them." Which text and discourse was very applicable and suitable unto my present case and condition; and what he spoke concerning the yoke, and the taking of it off from the jaws, and laying meat unto them, was then very sweet and encouraging, knowing many of the truths in my own solid experience. I went forward with somewhat of more inward joy and satisfaction, crying and praying, with the spouse, "Awake, O  
 " north-wind, and come, thou south, blow upon my  
 " garden, that the spices thereof may flow out: let my  
 " beloved come into his garden, and eat his pleasant  
 " fruits." And I ventured forward unto the table in obedience to the Lord's command, in keeping up the remembrance of his dying love until he come again, in order to testify before men and angels, that I was well  
 . pleased with the method and device of salvation, and that I knew no other way of salvation but in and through the Lord Jesus Christ.

*Master. Quest.* How was you exercised when at the table?

*Scholar. Answ.* Sir, I remember when I was sitting at the table, after the Psalms were sung, not knowing well how to be exercised there, that scripture and prayer of the spouse was darted and came into my heart and  
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mind, which I was enabled to request, "Awake, O north-wind, and come, thou south, blow upon my garden," &c. and in the mean time that I was putting up this prayer unto the Lord, Mr Mair, who was serving the table, brake forth in this manner, Is there any poor thing at this table praying with the spouse, "Awake, O north wind, and come, thou south, blow upon my garden, that the spices thereof may flow out: let my beloved come into his garden, and eat his pleasant fruits?" He added, Well then, have you grace? I could not give a positive answer to this question, but sure it was the sincere desire of my soul to have grace, and grace in exercise. Well then, said he, "I am come in- to my garden, my sister, my spouse; I have gathered my myrrh with my spice, I have eaten my honey-comb with my honey, I have drunk my wine with my milk: eat, O friends, drink, yea, drink abundantly, O beloved." And after he had spoken very desirably upon this subject, he added, Continue still praying so. I remember, upon the Sabbath after, Mr Drysdale, when preaching in our congregation, spoke upon the marks of those who had met with the Lord in and about that ordinance. Those indeed had met with the Lord, said he, who had got the thing that they sought, and gave the example of the spouse, who in return to her prayer, "Awake, O north-wind, and come, thou south," &c. was answered, "I am come into my garden, my sister, my spouse." If any of you has met with this, said he, you may take it as a sure sign that the Lord has met with you. I think I have reason to remark, what for a condescending God our God in Christ is, who looks upon the low estate of his children, and puts their meat in their mouth, and causes them to eat the meat convenient for them. O what for a particular way this was wherein the Lord made me hold fellowship with himself in this ordinance! Little did I know, and sure I did not expect, that the Lord would have condescended to have met with my soul in such a close and familiar way and manner, wherein I was made to hold fellowship with him; for when Mr Mair spoke upon this subject, spirit and life came alongst with the same to my soul, whereby I was much strengthened and quickened, and grace excited,

for my soul went out towards and after the Lord, and with joy and inward satisfaction of soul I went forward in the actions of this great and solemn ordinance, in receiving Christ represented by the elements of bread and wine, in making a particular application of him and his fulness unto my soul under these elements; so that I arose from the table with joy and satisfaction, joining and singing with the congregation Psal. xxii. 9. 10.

*Master. Quest.* What were the effects of this ordinance in and upon your soul, thought you?

*Scholar. Answ.* 1. I thought I met with the Lord, and that he communed with me in that ordinance; for I took this way of the Lord's speaking to my soul, to be more real than if he had spoken to me by an angel from heaven; it not being by the ministry of angels, but by the ministry of the word by his sent servants, that we are to expect a meeting with him. 2. I was made for to take this particular way of communing with my soul, as an evidence of the reality of a work of grace upon my soul, and was more confirmed in the faith thereof. 3. I thought I got more victory over mine enemies, sin and Satan, and more undervaluing thoughts of the world, and all the sublunary enjoyments thereof. 4. My soul was more enlarged and capacitated for receiving spiritual truths, I was more eager and intent upon them, and had more of a desire and love unto them, and more of endeavours after them. 5. My soul wan to have more love to Christ and his way, more of delight in holiness, and more of accuracy in thoughts, words, and deeds. 6. It was the desire of my soul to be more spiritual, to be more and more with God in Christ in every piece of duty, in the whole of my way and walk. However sin and Satan and the world many a time prevailed, yet my delight was in the law of God after the inward man; it was my desire to know more and more of him, to increase more and more in grace, and that I might persevere therein unto the end. Thus I walked for some time in the fear of the Lord, and in the comforts of the Holy Ghost. But, alas! my day was soon turned into night with me, as by and by perhaps will be made manifest.

*Master. Quest.* Did this frame of soul continue with you?

*Scholar.*

*Scholar. Answ.* No, Sir, I had many ups and downs. Sometimes I was encouraged in the ways of the Lord in seeking of him; I sometimes found delight and satisfaction in the duty of prayer, especially when providences at particular times gave me an opportunity for addressing God in Christ in that duty; there was something more in them, more of sweetness, more of inward satisfaction, however short, than was to be found in my more ordinary stated duties. My soul, after this first solemn occasion I went about, was much strengthened and encouraged in the ways of the Lord. Nevertheless my battles were not all fought, I had not got complete victory over mine enemies. Although I was taken into an inn, and got some refreshment to my soul; yet I am and have been made to see, that although first conversion work be over, yet all the work of a believer is not over: yea I think a believer, when made a believer by union with Christ, the Spirit of God working faith in the soul, and drawing it forth in a believing way and manner to lay hold upon the person of Christ for the Lord their righteousness, that then being found in him, they receive something of a capacity from him for work and warfare. Now indeed is the believer upon Christ's side of it against sin, Satan, and the world: and now while they are here, his children must not dream to themselves, though in him, with the disciples, of a worldly kingdom, of wealth, ease, rest, and nothing to do with enemies; no, no, then is there only an encountering with enemies, and a lifting ourselves under Christ's banner, against sin, Satan, and the world. For before conversion, no doubt but there may be great fightings and combatings, but vastly different from what they are after; for in some respects, though the conscience of the poor guilty sinner be awakened, and sees sin in its damnable colours, and sees Satan as an enemy going about seeking their ruin, yet notwithstanding they would be contented to be in a kind of league with their enemies, if conscience upon the account of their sin and folly would be at rest, and not disturb their peace: they would be easy, if Satan would let them alone by his temptations, they would not middle with him, but give him peaceable residence and possession. But when the soul is brought to Christ,

Christ's enemies becomes their enemies, and nothing will content the believer but the utter destruction and ruin of these enemies, they cannot have, nor get peaceable possession in their souls, but in the name and strength of their Head and Captain, they fight against sin, Satan, and the world. I will not say but that it was with me as with many converts, when first brought to our Lord Jesus Christ, there being so much of the power of grace felt by the operation of the Spirit of God, in an internal feeling way and manner upon the soul at conversion, after experiencing so much tossing, trouble, and vexation upon the account of sin before conversion; and now finding so much of rest and ease in and from our Lord Jesus Christ, I was very ready to join, and say, Come let us build tabernacles here for rest, little dreaming, that I was to go forth unto a fighting life of it, but thinking that my battles were over, and my enemies were overcome; whereas by experience I am come to see, that I was only at conversion listed under the Captain of salvation, and my fighting life of it most properly then did begin; and many a sore and terrible combat have I had, but the Lord by the power of his Spirit and grace has brought me through. I still at this time was under exercise about my interest in Christ, seeking after more and more the confirmation thereof. I remember the second occasion that I went about that solemn work of communicating was at Leith. All the satisfaction that I remember about that occasion, was at the table; Mr Wishart, then serving the same, spoke particularly unto exercised souls, in these words of the lepers, "If we stay here, we perish; if we go into the city, we perish; if we go unto the camp of the Syrians, we shall but perish, and peradventure we shall live." The desirable reasoning which he had upon this scripture was made very sweet unto me, whereby I went to a desirable outgoing of soul towards and after the Lord Jesus Christ, as the alone way of salvation, and a taking of him anew for the Lord my righteousness. But after this occasion I fell into very great pieces of exercise.

*Master. Quest.* What were some of them?

*Scholar. Answ.* Being now exercised unto godliness,

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I was made for to study accuracy in heart and way ; my conscience was very tender, a wrong look, a wrong word, pierced my soul. I was no ways inclined unto gaming or recreations, as other professors, which I observed, were inclined and addicted unto : from whence arose a temptation ; Why so holy ? why so accurate ? why so nice and precise ? you see other professors do seek the Lord as well as you, yet they can jest and be merry in company ; they go to their pastimes and recreations ; but you are a poor melancholy creature, binds up yourself from all jowely and mirth. Some things of this nature were working upon my spirit, when I was made for to observe the loose carriages and deportment of many professors of religion. But the Lord of his mercy and goodness unto me, was pleased for to come to my soul with some scriptures, which he made very useful unto me, especially these two, " Be ye holy, for I " am holy." And, " Be ye followers of me, as I am " of Christ." These scriptures had great influence upon my spirit, for they came in with something of light and life ; in which light of the word I was made for to see, that the Lord was my pattern, and his children, and professors of his name and way, so far as they followed Christ, and no farther ; wherein they swerved from the pattern and rule of the word, I was not to follow them. I will not say but that here there may be extremes through temptations on either hand, which surely we are to guard against : but they are happy and blessed who fear always, and who, upon the one hand, are kept in the straight line of commanded duty, in following of the Lord fully and wholly, and are not left to cast stumbling-blocks, by their loose carriages, before young converts, or raw professors, who are very ready to be swayed much by example ; and who are kept also from the extreme on the other hand, of too morose, melancholy, and reserved singularity of life, which is very prejudicial to the health both of the soul and body, and also stumbling unto the wicked, as if the way of God, of holiness and religion, were a wretched, miserable, and melancholy life, void of all comfort. I desire to be more and more instructed, and to lie open to the teachings of the Spirit of

of God, according unto his word, that I may be kept from extremes on either hand.

*Master. Quest.* What was it further that you was exercised with?

*Scholar. Answ.* Sir, it pleased the Lord to exercise me in the deeps further, which indeed gave a terrible shake to me, notwithstanding of what I had met with of the love of God in Christ to my soul formerly; the piece of exercise was even a calling into question whether or not there be a God; and if there be a God, how could he be from everlasting, eternally without a beginning? O it was terrible to me, my spirits were sunk, my steps were well nigh slipt: when I took a view of God before time from eternity, I could not form right thoughts of him, I was confounded under the impressions, weighted and burdened with the same, and would have given never so much to have had the thoughts of them away.

*Master. Quest.* What was the rise of this piece of exercise, thought you?

*Scholar. Answ.* Sir, I think the rise of it proceeded much from this, that now I was much taken up and exercised unto godliness, much in prayer, and became more exercised about the object of prayer, and many times was exercised that I had not, nor could not win at right satisfying ideas and uptakings of God in prayer. I found that there was much of that Popish principle within me, of desiring a visible representation of God, and therefore it was often upon my spirit. I remember to have had thoughts of asking at others, what ideas, what notions, what uptakings they had of God when they approached unto him in prayer; but I do not remember that ever I did it. Hereby I was led into the study of a God, what he is. And O who can have right solid notions and uptakings of him, in his infinite perfections, and glorious excellencies, without he be pleased for to make himself internally known by the Spirit of his Son unto the soul! And O how dark, bewildered, bemisted, and confused will the soul be found to be, that in the least is left of God to grapple with this temptation! A God passes the comprehension of angels and men.

*Master. Quest.* How was you exercised when under this

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this piece of exercise, respecting the being of a God,  
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*Scholar. Answ.* Sir, I cannot but say that this piece of exercise was very weighty and burdensome upon my spirit; I found I would have had the thoughts of it away, and a secret desire not for to entertain the atheistical unbelieving thoughts that did arise in my soul, concerning a God, no doubt fostered by Satan; for sometimes in a hurry and confusion, temptations would have arisen concerning a God, which indeed were burdensome and loathsome unto my soul, that I would not well know where I was, or what I was doing; yet sometimes they were severer upon me than at other times, that I knew not in all the world what measure or method to take for to get outgate. I was for sometime tossed to and fro with this temptation, but how long I do not remember; only I was still kept at duty, prayer, and attending upon ordinances, crying that the Lord would manifest and discover himself unto my soul, that I might win at solid uptakings and believing impressions of himself. Under this piece of temptation and trial, especially when in the fields for prayer and meditation, I have endeavoured for to reason myself into the faith of a God, by taking a view of heaven and earth, sun, moon, and stars. I would reason thus with myself, Heaven and earth surely had a beginning, and all creatures therein, they could not produce themselves; no, no, I could not entertain thoughts of this; therefore I was obliged to conclude, over the belly of all reasonings to the contrary, that there is and must be a Being before all beings, the most necessary, self-existent, self-sufficient Being, giving being unto all beings. Yet notwithstanding of all reasonings after this way and manner, my heart was not content, my soul was not brought into a rest, as to the faith of a God, but I was obliged to seek light elsewhere than in the book of creation; and therefore providence ordered at this time, that I fell in love with Vincent's Catechism, and was exercised in reading these questions, proving that there is a God, whereby I was brought unto more clear light about this point. The plain way of argumenting, with the agreeableness thereof, so far as then I could take up, unto the scripture, with the proofs themselves taken from scripture,  
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had great influence to quiet my soul. But the alone way which proved most effectual unto my soul, was the Lord's coming home; manifesting his glorious Self to me in and by his word of grace, bearing home some suitable impressions of his glorious Majesty in and upon my spirit, under which impressions I was made for to fall down, "I am God Almighty, walk before me, and be thou perfect." It is hardly possible to express the inward impression of a Deity that was to be found in and upon my soul, when the Lord JEHOVAH manifested his glorious Self unto me, what for a sight of God I got, as the infinite, eternal, incomprehensible God, full of glory and infinite majesty. But this sight and view was as he manifested himself in his Christ, our Lord Jesus. Sometimes in hearing the word preached, how has he been pleased to hold forth himself unto the faith of my soul, in and through his Son? and how has my soul been made for to go out towards and after him in the means of grace? And what sweet impressions have I had upon my spirit of a God, in reading the word? something more gradually of the knowledge of a God, and of the faith and belief of him, was found, and the awful dread of his majesty was more impressed in and upon my spirit. This piece of exercise was chiefly concerning, if there was a God, and if he was the everlasting God; and so as such he was pleased for to manifest himself unto my soul. But I had no desirable views of him, none were found comfortable, but what were in the face of Jesus Christ, as a God dwelling in Christ; what satisfying manifestations of a God I got were, as manifesting his glorious Self in his Christ, as a God of love, mercy, and grace in him, letting out of himself and his goodness unto poor sinners of mankind. And therefore it came to be matter of very great exercise to me, after I wan to somewhat of impressions of a Deity upon my spirit, how could there be Three in One, and One in Three, in the Godhead, and yet one eternal God? But particularly my exercise ran out upon the divinity of Jesus Christ, if he was really God in our nature. This piece of exercise was very severe upon my soul, notwithstanding of what I felt of the powerful working of his Spirit and grace, in discovering unto me my lost state, and that the alone way of life

and

and salvation was in him, by him, and through him, and my soul's acquiescence and rest in and upon him alone for salvation; it threatened to overthrow all that was built, calling into question the soundness of the foundation, whether or not our Lord was truly God. This was matter of exercise unto me for some time, which made me to be more taken up for to get and study more of the knowledge of a God in Christ, how that the Father was in the Son, the Son in the Father, and the blessed Spirit in the Father and in the Son, one eternal God. I endeavoured to check the risings of unbelief with the little glimmering dark light I had formerly got of him in my own experience; but all was found very weak for that purpose, the mystery was above all my arguing and reasoning; the farther I went into the search, the mystery was the higher and the deeper; no fathoming the same by my capacity and reasoning. Yet I dare not say, whatever discoveries of my own weakness there was, and that there was no comprehending of this great mystery, but I felt the Lord more and more carrying the dust of ignorance, and Atheism, and unbelief, off from my eyes; and that in and by the discoveries he was pleased for to give of his glorious Self in the dispensation of the gospel, and in reading of books treating upon this subject, particularly Vincent's Catechism, proving the Father is God, the Son is God, the Holy Ghost is God, and these Three are One; One in essence, in power, wisdom, glory, and dignity; One in all infinite perfections and glorious excellencies. Whatever profit and advantage I had in using the means, yet it was only by the Lord's own hand, in a very remarkable way and manner manifesting himself in a word of grace, which proved most effectual and efficacious for the solid fixing of my soul in the faith of himself, as he has revealed himself in his word of grace.

*Master. Quest.* What was that word of grace which the Lord by his Spirit came along with, wherein you was made for to see, that the Son was God equal with the Father, and the ever-blessed Spirit?

*Scholar. Answ.* It was John xiv. 20. "At that day ye shall know, that I am in my Father, and you in me, and I in you."

*Master.*

*Master. Quest.* How came this word of grace unto you?

*Scholar. Answ.* Not in reading, or hearing it read; but, I remember, in the cool of the day after dinner, walking betwixt the hospital and the New-port, where I used to walk sometimes in the mornings and evenings for meditation or reading, and spiritual converse with God, my spirit being at this time very heavy with poring thoughts, how to take up and understand something of the divinity of our Lord Jesus Christ, so as to get my soul to acquiesce in the faith of his being truly God, this word of grace came like a dart out of a bow, with power, light, and force into my soul, "At that day ye shall know, that I am in my Father, and you in me, and I in you."

*Master. Quest.* What was you made for to learn, see, know, and take up from this word of God's grace, which was darted into your soul? or what were the effects of the same upon your soul?

*Scholar. Answ.* 1. I was made for to take home both reproof and instruction; reproof, that I should pore and pry, in such a vexing and turbulent way and manner, into such an inconceivable and incomprehensible mystery; and reproof, because of the great uneasiness, vexation, and turbulence upon my spirit, that I could not comprehend incomprehensibility, or the God that is incomprehensible by finite creatures. 2. I was instructed, and made for to see, that it was my duty to believe what now I could not comprehend, and that upon the foundation of the word of God's grace, seeing that there is revealed therein a Trinity of persons in the Godhead, and to suspend the complete and perfect knowledge of the same until that day promised, when and where we shall have the vision and fruition of himself, and know him perfectly and fully, according to the measure of poor finite creatures. 3. I was not only made to see, that it was my duty to believe what I could not now comprehend, but in and by this word of God's grace, there was so much of light, life, and power attending the same upon my soul, that I was brought unto a quiet rest in believing; that inward vexation, roving, and uneasiness of mind was removed; rest, joy, and peace in believing took place,

place, my soul was raised up in a holy, humble, and thankful frame, blessing, praising the Lord for the wonderful alteration of my case, upon the inlet of his Spirit and grace to my soul by this word of grace. 4. My soul, as an effect of this word of God's grace upon me, was instructed more and more to see, and be comforted thereby, that my salvation was founded and built upon a solid, sure basis and foundation. Now my faith was more strengthened and confirmed in the truth, that he is really and truly God, God equal with the Father, co-essential, co-eternal with him in all infinite perfections and glorious excellencies; consequently our Lord Jesus Christ being God-man, was able to accomplish the work of redemption intrusted him of the Father. And so no fear of my salvation, seeing that by the power of his Spirit and grace my soul is determined for to take up with him, as the alone foundation of my faith and hope of salvation from sin, Satan, and the world, and of eternal glory for ever, upon the account of what he has done and suffered to satisfy law and justice. 5. My soul was and is more and more instructed to make use of our God-man, our Lord Jesus Christ, in all my approaches unto the Father. I am made for to see, that as redemption and deliverance from sin and wrath is only in and by him; so all access unto the Father is only in and through him, by the internal operation of the Spirit of all grace; I am made to see, that he has purchased access for us, and acceptance of our persons and performances, and all the blessings of the well-ordered covenant, wherein is contained all blessings necessary for time and eternity, and that by his blood and righteousness. So I am taught a daily coming unto the Father through him as the glorious procurer of all, for all that I want spiritually and externally, that all that I want may come from the Father through him, by the Spirit of all grace unto my soul. I am in some measure instructed concerning the divine nature, that it is the same nature, essence or being in the Father, in the Son, and in the Holy Ghost, believing three distinct persons in the Godhead, according to the revelation which he has been pleased to give of his glorious Self in his word, although I can never comprehend the same. Therefore I am taught

in all my approaches unto any of the persons of the Godhead, to take up the divine nature, essence or being in the person, and the same nature to be in one, as in all, and in all, as in one; yet distinguished by their personal properties, as, the Father to beget the Son, the Son to be begotten of the Father, and the Holy Ghost to proceed from the Father and the Son, which is the manner of their subsistence. I was under this piece of exercise for some time before I got a cleanly and desirable outgate, namely, that which is mentioned last, concerning the divinity of our Lord Jesus Christ. There was an occasion in the town of celebrating the supper of our Lord, whilst I was under it, which to me proved a very melancholy occasion. Yet the Lord turned the same to my real advantage. I was enabled, however deeply I was at under with this piece of exercise, to venture forward to this occasion; I think it was in March 1711.

At this occasion I laboured under manifold disadvantages, being mightily pressed under with this piece of exercise; but the thoughts and exercise about the same, was what I could not well shake off me. However I laboured against the same, and went forward, declaring before heaven and earth, that I knew no other way of salvation, and resolving against the power of unbelief to believe, and to venture the eternal salvation of my soul upon our Lord Jesus Christ. But it was remarkable, that the minister who served the table, spoke particularly to those that were exercised about the divinity of our Lord Jesus Christ. I was at some good distance from him, and I did not take up so distinctly what he said as I would have wished; yet I found it to be closely upon my case, shewing that they could not be right communicants, who denied the divinity of our Lord Jesus Christ; and spoke to those, I think, to whom their unbelief and atheistical thoughts of it were their burden, exhorting them to come and get their faith and hope more strengthened in him. Much discourse he had to this purpose. However the Lord helped me to the secret outgoings of soul towards and after himself, in the exercise of faith and love, especially throughout the day after, in every part of the work; particularly the Lord was pleased to come forth unto me in the afternoon, by his servant Mr Ebenezer Erskine, minister

minister at Portmoak, with a very suitable and seasonable word, the which I heard with somewhat of pleasure and satisfaction, Luke xxii. 28. 29. "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me." This text since has been made very useful to me. But I pass this. I remember upon the Monday after, I met with a very remarkable visit of the Lord, when going out to the fields in the afternoon for meditation and prayer, somewhat in a melancholy case and condition, because I thought I met not with that which I would have been at. The Lord, who is a sovereign God, and has the times and ways of visiting his children in his own hand, was pleased to come over all my guiltiness, and uncleannesses, and infirmities every way, and did act for his name's sake, for his Christ's sake, in a very gracious fatherly way and manner with my soul.

*Master Quest.* What was it that you met with that afternoon?

*Scholar. Answ.* Sir, I cannot well utter it, the visit was so sweet, powerful, and remarkable upon my spirit, in and with that word of God's grace, Hos. ii. 19. 20. "And I will betroth thee unto me for ever, yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness, and thou shalt know the Lord."

*Master. Quest.* How came this word of God's grace into your soul, and what instructions was you made for to learn from the same?

*Scholar. Answ.* Sir, this word of grace came into my soul, not in reading, or hearing it read, but in a very sudden remarkable way, when I was walking betwixt Leith and Edinburgh, as if one had spoken it unto my soul: and it had great power and influence upon my soul, so that I was convinced in my own mind and conscience, that it was the Lord that was speaking to my soul, which made me go off from the road I was upon, unto a more private road. From which kind and refreshful visit I was and am made to learn, 1. That the Lord is a sovereign God, who does not tie himself unto the means

of grace only, though that be his more ordinary road, but is sometimes pleased to speak with his children alone, only his glorious Self and them together, that he may speak something to their hearts and souls, which as it were he would not let others hear it. 2. I am made to see and learn, that the Lord's visits are always like his glorious Self, yet some times more remarkable than at other times. Sometimes in a secret way he comes and puts his hand in at the hole of the lock, secretly bears up the soul under all trials and temptations, and the soul can hardly know whether he be present there yea or not: and yet, as I have it in my own experience, upon a reflection, surely the Lord was in and with me, otherwise I would not have borne up or come through the trials that I have been carried through, if he had not been with me in a secret unknown way and manner. At this time his method and way in and unto my soul was more sensible, more remarkable, like his glorious Self indeed, full of majesty and glory. 3. I was made to take notice who it was that was speaking to my soul. My soul was made to say, Surely this is the voice of the Lord by his Spirit speaking to me.

*Master. Quest.* How know you that this was the voice of the Spirit of a God in Christ speaking to you in this word of grace?

*Scholar. Answ.* 1. Sir, I think the majesty, power, glory, sweetness, and satisfaction that attended this word of grace in and upon my soul, does prove it from the Lord. There was an outgoing of soul towards and after himself, in a sweet and powerful way and manner, notwithstanding of the heaviness that was upon my spirit before; for I was made, *1<sup>st</sup>*, to take up who it was that was speaking to me, and that was a God in Christ by his Spirit, in and by this word of grace, "I will betroth thee unto me for ever," &c. *2<sup>dly</sup>*, The greatness of the mercy and blessing promised was somewhat imprinted on my spirit. O what angel, what man can conceive or express the meaning of this scripture, or unfold the emphasis therein! O how much do they speak forth of the freedom and riches of sovereign grace, "I WILL betroth thee unto me." What devil, what man can hinder or oppose him of his will? If the Lord speak the word,

there

there is no contradicting of the same; a sure contract and bargain it is, no not the blackness, vileness, enmity, nor poverty of the bride can hinder it; I WILL, overcomes all. O what for a sweetness, a glory is in it, I WILL! More matter of wonder and admiration than of expression. Glory, glory to God for the freedom of his grace, "I will betroth thee unto me for ever!" O how great is it! Even the believing views of this word of God's grace, who possibly can express? Every word is greater than another. What! to be betrothed or espoused unto God! and to be so betrothed, so espoused, so contracted, as there shall be found no going back of the same again for ever, no more any widowhood, "Thy Maker is thine husband. I will betroth thee unto me in righteousness." O the blessed, O the glorious way of approach unto the Father through the Son, upon the account of the perfect righteousness which our Lord Jesus Christ wrought in his own person, giving full satisfaction to both law and justice; "I will betroth thee unto me in righteousness." It was only upon the account of his righteousness, as substituted in the room of an elect number of mankind, that I was made for to see a God declaring, "I will betroth thee unto me in righteousness," upon the account of my Son's perfect satisfaction to my law and justice; and also declaring his righteousness in accepting into a state of pardon, friendship, and reconciliation, into a state of betrothment, espousals, and marriage-relation, upon the account of the propitiation, Rom. iii. 24. 25. 26. "To declare his righteousness, that he might be just, and the justifier of him which believeth in Jesus." Here mercy and truth are met together, righteousness and peace kiss each other. O the blessed train of blessings that flows from, and follows this near relation of betrothment unto a God in Christ! "I will betroth thee unto me in loving-kindness, and in mercies; I will even betroth thee unto me in faithfulness." O but I be tongue-tacked! had I a tongue loosed, what could I speak unto the faithfulness of a God in Christ, in making out his word of promise to me, making me share of his loving-kindness and mercies, spiritually and externally? He is the just and the faithful God, who has promised, and who also does perform

perform his words of grace and promise to my soul. This I give testimony unto, as feeling the same in my own sweet experience. Glory, hallelujahs be unto God, Father, Son, and Spirit, Amen. 2. It was evident that this word of grace was from the Lord, from the seasonableness of the time that he by his Spirit was pleased for to meet me with the same; for I was greatly cast down before, being especially plunged in the deep, and exercised concerning the divinity of our Lord Jesus Christ, razing the foundation of all religion, consequently my own interest in God through Christ. O how seasonable was it then, "I will betroth thee unto me for ever!" This work of God, I will do it, in opposition to hell and darkness, O how uplifting was it to my soul at the time! The oil of joy so plentifully poured in upon my soul by this word of grace, made me forget all my former grief and heaviness, and relieved me from my former burdens; my heart was made glad with exceeding great joy, triumphing in God my only Lord, my Maker, my Husband. 3. This word of grace, ever since that time, has been remembered with great satisfaction. Many a time has it been refreshful to me since, and the meal I then got is not yet forgot, but is yet savoury unto me upon a reflection. 4. It has been made out since to me, that this was the immediate testimony of the Spirit of God, bearing witness with my spirit in an internal way and manner that I was his, for some considerable time thereafter, although some little pieces of exercise intervened.

*Master. Quest.* How was it made out to you, that this was the immediate testimony of the Spirit of God?

*Scholar. Answ.* Sir, I was made to see and take up, that this way the Lord by his Spirit dealt with me, was the immediate testimony of his Spirit, from a sermon preached by Mr Webster in the Canongate, upon a preparation-day before the sacrament, on Matth. xxii. 12. Taking occasion to shew what the immediate testimony of the Spirit of God was, the description he was directed to give of it, my soul went in unto, as being what at that time I really felt and experienced: for what made me notice, and take home so closely to

my own soul, was, that he brought forth the same scripture wherewith the Lord had been pleased to shine in and upon my soul, and made me when he spoke upon this subject, remember what I formerly met with from the self-same words. He said to this purpose, that the immediate testimony of the Spirit of God was, when the Lord by his Spirit came in unto a soul with light and life in and with a word of grace, drawing out the soul towards and after himself, such as, "I will betroth thee unto me for ever," &c. or, "Son, daughter, be of good cheer, thy sins are forgiven thee." There was so much of light and life, he said, that attended the word of grace in and upon the soul by the Spirit, that the soul was made for to see, that this was the Spirit of God speaking unto them, and they made for to draw a comfortable conclusion of their interest in Christ from the same, and that without any back view of a work of grace wrought upon the soul. This I remember with comfort, and I cannot say that I mind any more of the sermon but this; it was at the time very sweet and refreshful to me, and very confirming to my soul, more confirming and strengthening than if an angel had come from heaven to inform me of my interest in Christ. So I have it in my solid experience, if ever I met with the Lord in and with a word of grace by his Spirit upon my soul, I met with him at this time, feeling light and life by his Spirit in and with that word, "I will betroth thee unto me for ever," &c. Yet before I met with this public confirmation, I met with some little fightings, and some pieces of exercise intervened.

*Master. Quest.* What were they?

*Scholar. Answ.* There was a temptation wherewith the devil did harrafs and molest my soul, even that I would not stand it out in an evil time, in a day of persecution, but I would turn my back upon Christ and his way; I would not hang, I would not burn for Christ. And indeed I thought I had reason to believe there was truth in the temptation, feeling so much of sin and corruption within me, that if I met with any piece of trial outwardly, I would soon fall away, and so become a scandal to religion, and the profession I make of Christ and his way.

*Master.*

*Master. Quest.* What way got you outgate from this piece of exercise?

*Scholar. Answ.* I was made for to be exercised therewith, and was enabled to lay the same before the Lord by prayer and supplication; particularly I remember this temptation was matter of exercise to me about two solemn occasions, in the Canongate and West-kirk. I remember a word I met with in the Canongate, which was somewhat strengthening unto me, to wit, that the Lord gave forth grace only for the present duty, and not a sufficiency of grace for the time to come. So I was taught to see, that it was my duty for to have faith's dependency upon the Lord, in whom the stock of grace was lodged, for that necessary supply of grace that every piece of duty required for the right performance of the same. But I remember that at the West-kirk I was more to my soul's satisfaction delivered from this temptation; and that by being enabled to lay the same before the Lord. When I was at the table, telling the Lord how I was molested therewith, and expressing my fears of falling away from him, the Lord was pleased to answer me by the minister then serving the table: just when I was laying the matter before the Lord, he broke forth in this manner, Perhaps there may be some poor thing here exercised with the temptation, that although now they be making a fair profession of Christ, yet they are afraid that in an evil time, and in a day of persecution, they will fall away from Christ and his way, and so become a scandal to religion, and the way of the Lord: but, said he, if you have rightly engaged with Christ, you have not engaged in your own strength, but in the strength of his grace; and if so, then his grace shall be sufficient for you, and his strength shall be perfected in your weakness. And this I could say, as in his sight and presence, that I desired not to engage in my own strength, but in his, and that I desired to go on in his name and strength, making mention of his righteousness and strength, and of his only. I cannot but say that this particular way of the Lord's dealing with me, was very confirming and strengthening unto my soul, and I have not been hitherto much molested with this temptation.

F I N I S.

